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DELAVAN L. PIERSON, *Editor*

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MISSIONARY PERSONALS.

Dr. W. E. Doughty, of the staff of the Near East Relief, has returned from a tour of inspection of the territory served by this organization.

* * *

Rev. George C. Lenington, D.D., formerly missionary to South America and later pastor of the American Church in Mexico City, has become financial secretary of the Ministerial Pension Fund of the Reformed Church in America.

* * *

Bishop Herbert Welch, of the Methodist Church in Korea and Japan, is in America for several months on special work connected with his area.

* * *

Rev. Egbert W. Smith, D.D., executive secretary of the Southern Presbyterian Board of Foreign Missions, will visit the Congo mission field during the winter. Doctor Smith will first hold conferences in Belgium with the Colonial Minister of the Belgian Congo.

* * *

Miss Zung Wei Tsung, distinguished representative of the new Chinese journalism, is visiting in England to examine social conditions.

* * *

Pastor Peter Gorodishz, leader of the Hebrew Christian movement in Russia, is in America as the guest of the Hebrew Christian Alliance. He represents the interests of Jewish widows and orphans left by the pogroms.

* * *

Mme. Kaji Yajima, who founded the Women's Christian Temperance Union in Japan, is in America to present the desire of Japanese women for peace at the conference of nations held in Washington. Madam Yajima is eighty-nine years of age.

* * *

Rt. Rev. A. S. Lloyd, Bishop of the Protestant Episcopal Diocese of New York, has returned from a trip to North Cape, the northernmost point of Europe.

* * *

Mr. J. W. Phelps, secretary of the Mission Board of the Church of God at Anderson, Indiana, is visiting the missions in the British West Indies.

* * *

Dr. Samuel M. Zwemer has recently returned to take up his work in Cairo. His wife and children remain in America. The eldest daughter, Elizabeth, is studying medicine at the University of Michigan, preparing to be a medical missionary.

* * *

Rev. Enoch F. Bell, associate secretary of the American Board of Foreign Missions, has been placed in charge of the editorial and publicity department of the Board. Mr. Bell's missionary service in Japan, and his extensive travels in Korea, China, the Philippines and Mexico have given him a familiarity with missionary achievement.

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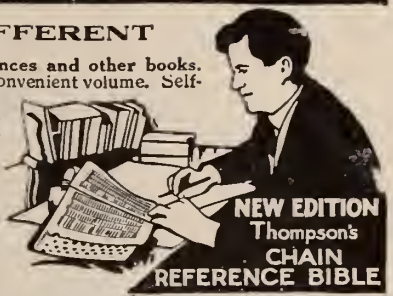

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EDITORIAL AND BUSINESS CHAT

Two Errors Corrected

In the November Review, page 893, the disastrous fire at Herrnhut, Saxony, which destroyed a large part of the Widows' House belonging to the Moravians, was erroneously located at New Herrnhut, St. Thomas, Virgin Islands. Herrnhut in Saxony has for two hundred years been the headquarters of Moravian work, and for one hundred and thirty years Moravian Missions have held their General Synod meetings in this house. The two hundredth anniversary of the Herrnhut Church is to be celebrated next year.

* * *

By some unexplained error the photograph of Dr. A. W. Halsey at a Latin American Conference, which was published in the July Review (page 515) was wrongly labeled. It was taken in Rio de Janeiro, and represents a Post-Panama Conference of Evangelical Christians in Brazil, called together to organize for Christian cooperation. The gentleman standing next to Doctor Halsey, who somewhat resembles the late President of Mexico, is the Rev. Alvaro dos Reis, pastor of the First Presbyterian Church of Rio de Janeiro.

* * *

Wanted—January, 1906

A subscriber earnestly desires a copy of the Missionary Review of the World for January, 1906, to complete a library file of the magazine. If any of our readers have a copy which they are willing to donate or to sell, kindly write to our Subscription Department.

THREE VERY MUCH WANTED CHILDREN OF INDIA

(See Miss Amy Wilson Carmichael's article, page 929.)

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JEWS, ARABS AND CHRISTIANS IN PALESTINE

DISAPPOINTMENT is felt by those who hoped that the entry of British troops into Palestine and the overthrow of the oppressive rule of the Turk would usher in an era of great opportunity for Christian work among Jews and Moslems. The situation at times appears gloomy and at all times calls for patience and perseverance. Hatred against the Jews has increased in the past two years and is openly manifested in an anti-Jewish propaganda, including even persecution and death. Nominal Christians join the Moslems in this hostility so that their attitude embitters the Hebrews against Christians and their message.

Rev. S. B. Rohold of Haifa writes that "the nervous condition of the Arabs and the intrigues of French Catholics are evident everywhere....It is a difficult mission to perform, to bring peace through the Prince of Peace to Jews, Arabs and nominal Christians....Only at the Cross of Jesus can all these different nationalities find peace and harmony."

An Arab delegation, journeying to America on the same ship with a Zionist delegation, has appealed to President Harding against the so-called "Jewish Danger." Arabs, Mohammedans and native Christians have also appealed to the British Government not to put into effect the Balfour Declaration in favor of a Jewish National Home in Palestine, because they say that the Zionists wish to dispossess the Arab population.

The Arabs fear that their country, their holy places, and their lands will be taken from them and given to strangers, and that they will be gradually forced out by a massed immigration of Jews. Native Christians declare that they will never live under a Jewish government, and the Vatican has definitely arrayed itself against the Zionists.

The Zionists, however, assure the Moslems and Christians that their fears are groundless. Dr. Chaim Weizmann, president of the Twelfth Zionist Congress, recently held at Carlsbad, declares:

"We intend to abate no jot of the rights guaranteed to us by the Balfour Declaration, and recognition of that fact by the Arabs is an essential preliminary to the establishment of satisfactory relations between Jew and Arab. We proclaim most solemnly and unequivocally that we have in our own hearts no thought of aggression, no intention of trespassing on the legitimate rights of our neighbors. We look forward to a future in which Jew and Arab will live side by side in Palestine, and work conjointly for the prosperity of the country. Nothing will stand in the way of such a future, when once our neighbors realize that our rights are as serious a matter to us as their rights are to them."

Sir Herbert Samuel, the British High Commissioner of Palestine under the mandate, and himself a distinguished Jew, has even been accused of being too lenient with Arab outbreaks on the one hand, and of being not sufficiently Zionistic on the other. In his recent report to Parliament he declared that the policy of the British Government "contemplates the satisfaction of the legitimate aspirations of the Jewish race throughout the world in relation to Palestine, combined with a full protection of the rights of the existing population."

Friends of the Jews believe that there should be satisfaction of that sentiment regarding Palestine which, in increasing degree, animates the Jewries of the world. Fourteen million people ask for the opportunity to establish a "home" in the land which was the political, and has always been the religious, center of their race. They ask that this home should possess national characteristics—in language and custom, in intellectual interests, in religious and political institutions.

Sir Herbert Samuel holds that this does not mean that "Jewish immigration is to involve Arab emigration, that the greater prosperity of the country, through the development of Jewish enterprises, is to be at the expense, and not to the benefit of the Arabs, that the use of Hebrew is to imply the disappearance of Arabic, that the establishment of elected Councils in the Jewish Community for the control of its affairs is to be followed by the subjection of the Arabs to the rule of those Councils. In a word, the degree to which Jewish national aspirations can be fulfilled in Palestine is conditioned by the rights of the present inhabitants."

The prophecy of the Bible and the promises of God to the Jews are in process of fulfilment in spite of the fears and oppositions of the enemies of Israel. This ancient people must continue to pass through periods of tribulation until they recognize in Jesus Christ

their Messiah. There is already reported among the Jews in Palestine an unprecedented movement toward Christ, especially among the Halutzim (or Zionist pioneers), both men and women. Nineteen of these are under special Christian instruction in Haifa and some give evidence of being soundly converted. There is great need for a well equipped Christian Training Institute that can prepare these young people for service as evangelists in the Holy Land. The demand for Bibles is increasing, especially Hebrew Bibles for the Jews and in Arabic for Moslems. There are signs of the fulfilment of prophecy but no evidence as yet that "The Kingdom of God will immediately appear."

AFRICAN PROPHETS ON THE CONGO

PROPHETS, who preach Christ and heal diseases are reported to have arisen on the lower Congo. Last April reports came from the lower Belgian Congo that one of these so-called "prophets" had arisen near Wathen, and that he was not only preaching with power, but that he was healing the sick and curing the blind. A second prophet, also a native Christian, was reported in another town, preaching and healing multitudes who came from hundreds of miles up the river. A third prophet is reported from Wene, near the Mbwella Mission Station of the English Baptist Missionary Society, and a fourth at Lumbi, west of Mbwella. There are still other "prophets" and some who predict that false prophets are to arise, and the greatest true prophet will appear later in San Salvador, Portuguese West Africa.

Rev. R. H. C. Graham, the British Baptist missionary, writes:

"We have one example of this sort of prophet in the fellow who has set up at Kwimba, claiming that he has risen from the dead, and that he will not begin to do his mighty works till his Master has arrived in a shower of blood, and then he will heal the sick and raise the dead, not to mention trampling into the flames all who did not believe in his pretentions. Vangu, one of the Christian teachers, insisted on seeing him and told him a few homely truths, but the poor folk are still duped by him.

"The remarkable thing about this movement is that it aims at helping on mission work. All of the "prophets" try to get Christian deacons and teachers to help them instruct all who come in the truths of the New Testament, and insist upon evil men giving up their sinful ways and submitting to the Gospel and Law of Christ.

"We have not seen a single case which could be thought miraculous healing, and yet the sick think themselves cured, and those who witnessed the prophet's work think so too, so that men who went to scoff become worshippers, and hundreds of heathen and Roman Catholics have become earnest hearers of the Gospel of Christ.

"Besides the ordinary belief in charms for protection from witchcraft, and the system of witch-doctors depending upon it, there have been several general quasi-religious movements in past days. "Elembe" was the name of an indefinable terror believed in by everybody but understood by nobody, which paralyzed the country about the year 1860. "Kiyoka," in 1872, was a crusade against all kinds of charms and fetishes. Strenuous efforts were made to destroy all fetishes, and several helpful laws were made against violence, but the people continued to be sick and to die, so the movement ended. Then "Kinyambi" arose in 1885, and hundreds of poor people were fleeced by venders of the Kinyambi water of life, which it was claimed would preserve the person who drank it from any natural death.

"All these crazes were evidently making money for those who taught them, but the present movement is of quite a different order. The "prophets" refuse all reward, and, in so far as the original ones are concerned at any rate, they seem only to aim at the spread of the Gospel. The news which reaches us from their districts is of crowded services and earnest seekers after the truth."

"There can be no doubt," says Mr. Graham, "that the 'prophets' have cured many neurotic diseases, and have inspired even hopeless cases with confidence and joy in the certainty of recovery, but there is no clear evidence of any certain cure of a real disease or deformity. Letters from members and adherents of churches tell of wonderful cures they themselves have witnessed, and beg the missionaries not to doubt them, since they are the means of bringing hundreds of hitherto careless people within the reach of the Gospel."

PORTO RICO'S UNION PROTESTANT CHURCH

FOR years there were two English-speaking congregations in San Juan, one for Methodists and another for Presbyterians. Both churches did good work but they were always struggling with fluctuating congregations because neither denomination was strong enough to build up a prosperous church. The American and English-speaking colony in San Juan is less than a thousand in population, and of this number many are not church-going people.

The suggestion that the two churches unite was brought up at one of the Regional Missionary Conferences held in San Juan in March, 1916, and after considerable discussion, several meetings of a Central Conference Committee and favorable action by the two congregations, the Union Church was constituted on November 2, 1917, and a constitution was adopted after having been presented by the Joint Committee.

This church has just closed its fourth year under the pastorate of Rev. F. E. McGuire. The result has been marked success, and

almost all the people of San Juan belonging to the different Protestant denominations have joined the Union Church. Every department of the work has grown and prospered. The Woman's Auxiliary, with its eight or ten committees, has done untold good. The Calling Committee has made on an average of forty calls a month during the past year. The Beneficial Committee has accomplished what has never yet been undertaken by any evangelical church in Porto Rico—supplying powdered milk to the poor who could not buy cows' milk because it was so scarce, and giving Thanksgiving dinners to poor families. The Woman's Missionary Society pays the scholarship for a boy and a girl at Christian institutions, and has a sewing circle which meets every two weeks to sew for the poor.

THE UNION CHURCH IN SAN JUAN

This church is never in debt and always has something to help needy causes. Last year over $800.00 was disbursed in benevolences. The budget for this year calls for over $6,000. The Union Church and its Bible School are filling a great gap in Porto Rico.

ROUMANIA AND RELIGIOUS MINORITIES

IT IS difficult for authorities in a country where church and state are united to deal justly and impartially with citizens who belong to other religious bodies than the State Church. This was true in China and Japan until Christianity proved its value through education and philanthropy. It has been true in Italy, Spain and other Roman Catholic countries where the priests were in power. It has been true in Russia, Greece and Roumania, where Eastern Orthodox potentates of the Church had large influence with the government. Christians, Jews, special sects, have suffered where their opponents have wished to control religious belief and worship, as well as educational and political policies.

Roumania has long been an oppressor of the Jews, and has not dealt fairly with the Hungarian and Saxon communities in Transylvania. Throughout the country there is an atmosphere of suspicion and distrust, if not of hatred. It is reported that ministers of the churches are hampered in their work, and the very life of the churches

is in danger. The personal and official liberty of the officers of the churches, in the Church courts, and in the schools connected with the churches, is restricted, and, in many cases, has been entirely taken away. Some ministers and members of these churches are now in prison. Many of them have been flogged, and often the causes of these ill-treatments seem from the evidence at hand to have been not at all commensurate with the severity of the punishment. Almost all the homes and private property of these people have been commandeered. Property of their schools, their colleges, and in some instances their churches have been taken from them. The destruction caused by the troops and by the local authorities to the church and school property has not been repaired. All of these allegations are of acts that are in complete disregard of the solemn provisions and promises guaranteed through the Minority Treaty signed December 10, 1919, by which treaty the Roumanian Government made itself responsible for the protection of these minorities.

The American Committee on the Rights of Religious Minorities, of which Rev. Dr. Arthur J. Brown is chairman, and William Jennings Bryan, Henry Morgenthau and William H. Taft are members, has recently sent a communication protesting to the Roumanian Government against injustices suffered by its citizens. The committee recognizes the difficulties encountered by the Roumanian Government, caused by the relationship between the Hungarian churches in Transylvania and their affiliation with the Hungarian Government; and asks the Roumanian Government to bring together the representatives of these churches in Transylvania, together with the leaders of the Roumanian Church and Government, to confer with a view to securing a proper readjustment of the questions that are now causing irritation, and to do justice to all the peoples in the territories under Roumanian control.

CHRISTIAN COOPERATION IN CHINA

ONE OF the most notable changes in missionary work in China is the development of cooperation. Formerly, missionaries were separated and worked in units; today, they are brought together in interdenominational and international committees and institutions. Rev. C. G. Sparham, of Hankow, Secretary of the China Advisory Council of the London Missionary Society, calls attention to some of the larger movements in the direction of Christian cooperation in China.

"There has been on the part of many of the missionary societies a movement in the direction of working the whole of their fields in China as a unit. This is done by the linking up of mission stations with a district committee or council; and then forming a national council which is representative of all the districts. The London

Missionary Society and the Northern Presbyterian Board of the United States took action in this direction almost simultaneously some ten years ago, and in many respects the work of these two missions has since moved, on almost parallel lines.

"There is also a strong movement towards the union of churches on a denominational basis. There is a very large number of missions working in China, and not infrequently one denomination has several missions. For example, the Anglican Church has missionaries of the S. P. G. and the C. M. S.; from America comes the Protestant Episcopal Mission and from Canada the Mission of the Canadian Church. While the spheres of labor were separated one from the other, each bishop administered his own diocese with little or no reference to other bishops, but as the Church developed the need became apparent for greater unity in administration. The whole Anglican Church in China has accordingly been organized as a Chinese Church with a national synod, meeting triennially. In a similar way the Presbyterian Church was formerly worked by many different missions, in many parts of China, as a number of distinct churches. An effort has been made to bring all the churches connected with these missions into one Presbyterian Church for China, and has resulted in the forming of a General Assembly which will meet triennially. The basis of administration will be that of a Chinese Church.

Another stage in the movement for cooperation may be noticed in the drawing together of nearly allied churches. The most conspicuous case of this kind has been the *rapprochement* between the Presbyterian Church of China and the churches of the Congregational order, working in connection with the L. M. S. and the American Board. The churches of the L. M. S. have been in consultation with the churches of the English Presbyterians and those of the American Reformed Church with a view to organic union in southern Fukien. This has already been consummated.

In April, 1918, representative Presbyterians and Congregationalists—Chinese, American and British—from many parts of China, met in conference at Nanking and considered the advisability and possibility of cooperation. The minutes of this conference were circulated, and delegates again met in Nanking in January, 1919. The Chinese representatives pressed for organic union, rather than for federation. They also favored as the name of the Church "The Church of Christ in China." In the Province of Kwangtung a provisional synod of the united Church has already been held. In June, 1920, the synod again met, and those who were present testified to the unity of spirit manifested, especially by the Chinese delegates.

Should this united Church be consummated throughout China it would have a communicant membership of about 100,000, or approximately one-third of the communicant membership of Protestant

churches in China. Dr. Sparham believes that it would develop Chinese leadership, hasten the work of evangelization and prove to be a strong witness for Christian truth and Christian principles throughout the land.

Several union universities and colleges are supported by a number of agencies, and are working for the uplift of China as a whole. Among these are Canton Christian College, which stands in 150 acres of land, Canton Union Theological College in which eight missions cooperate, including the British Congregationalists, Methodists and Church of England. Hongkong University connects with the Government rather than with Christian missions. The history of the university and the L. M. S. touch at more than one point. Union Normal School at Wuchang prepares teachers for the Lower and Higher Primary Schools. Shantung Christian University at Tsinanfu was commenced by combining the educational work of the American Presbyterian and English Baptist Missions in the Province; other British, American and Canadian Missions now cooperate. Among these are the S. P. G., L. M. S. and Wesleyan Methodists. Peking University will probably become the leading university in China. Union Medical College, Peking, started by the L. M. S., has become a strong union institution.

Chinese Christians are in favor of developing a strong, united Church. From this Church may go forth men so trained in Christian principles that they may be used to purify and uplift the whole life of the people.

PROGRESS IN THE CURE OF LEPROSY

FOR centuries leprosy has been considered incurable. In India, for a hundred years or more, an oil made from the seeds of a fruit not unlike the grape fruit, has been used with some beneficial results, but without cures. Dr. Heiser of the Philippines made the first long stride in the use of this chaulmugra oil treatment by using a formula hyperdermically. Now comes the news that in the Hawaiian Islands, where Dr. Dean, President of the University of Hawaii, and Dr. McDonald, have developed ethyl esters of chaulmugra oil, sixty-four patients taking this treatment during a period of months were recently discharged from the Kalihi Hospital as apparently cured.

The doctors who have been treating lepers with this formula call it "a remedial agency of great value," and while they do not yet claim permanent cure, lepers and their friends everywhere are rejoicing to know that such hopeful results are possible. We should not, however, be over optimistic in regard to the permanent benefit from this treatment, since already several of the lepers recently dis-

LEPERS RECENTLY DISCHARGED FROM HAWAIIAN LEPER ASYLUM

missed in Hawaii as "cured" have returned to the leper hospital. There should be no cessation in the efforts to provide for the segregation of lepers, to care for untainted children, and to seek in other ways to "rid the world of leprosy."

The most famous cure of leprosy in modern times came in answer to prayer. It is the case of Mary Reed, the young American Methodist missionary, who, while not a missionary to lepers, contracted leprosy while in India, and did not discover it until she had come home on furlough. She returned to her field to devote the remainder of her life to caring for these sufferers. The arrest of the disease, in answer to prayer, has caused great rejoicing, and for many years Miss Reed has continued to work for lepers in Chandag, North India. Last October she had forty-four women and sixteen men lepers, nearly all of whom have become Christians.

THE MISSIONARY SITUATION IN ANGOLA

RECENT letters from Angola, West Africa, are painful reading to those interested in the progress of Christianity among the Africans. The Portuguese government officials are reported to be openly opposing Christian activity, and are even unsympathetic with humanitarian movements. A letter written in March says:

"An order has come to all the local chiefs that no school can be kept open when taught in any other than the Portuguese language. That means that practically all of the outstations must be closed. The teachers were called up, and although there were several who

speak Portuguese they were told that the schools were closed, all preaching places closed, and that they were not allowed to speak the name of Jesus except inside their houses, each man by himself.

Natives in the employ of missionaries and other foreigners (who are then responsible for payment of the native tax) are supposed to be exempt from government labor conscription. As a matter of fact, however, the officials in a high handed manner demand the services of any native they may desire. The unfortunate men may be captured in what resemble slave raids more than anything else, tied up and sent off to work for the government. If the conscripted boys escape then the villages they come from are raided by soldiers. A system of practical serfdom also obtains among some Portuguese land-owners. Another correspondent writes:

"Dark clouds have rapidly gathered and some are breaking. Orders have come from Lisbon to *enforce the teaching of the Portuguese language,* and all foreign teachers and evangelists who cannot use properly the above-named language shall be obliged to discontinue work in Angola. The hardship is that every local office holder applies this law as he feels fit, consequently the Bailundo's work is hard hit. *Twenty of our large mission outstations,* along with seven belonging to Cileso, all being in one district, have been closed on the ground that the native evangelist cannot properly use the Portuguese language, and they are strictly prohibited from ever again assembling to sing sacred songs, or to mention the name of the Lord before an audience. The question of language is, we believe, but a subterfuge. There are in our mission schools 7,000 registered pupils under organized instruction, and a future ahead that promised great things. To have a baptized membership of a thousand by 1922 was certain, but now where are we? Think of it! In a whole section of the country Christians cannot again pray together."

The policy of all American Protestant missions is to respect the established laws of the country where they labor. Where the government desires to have the natives instructed in French, Portuguese or other language of the rulers, missionaries are sent out who are well trained in such language. Consequently, all new American missionaries sent to Angola and to Portuguese East Africa, go first to Portugal to study the language. In every way, missionaries seek to assist the government in its work of education, maintenance of order and social betterment. It is difficult, however, to understand how the Portuguese government can rightly insist on prohibiting the use of the vernacular in education and in religious services. There is no other satisfactory medium through which to instruct the natives and win their cooperation. The rights of missionaries where religious freedom exists are established by custom and by law, and it is hoped that Portugal will not continue to allow her officials to hamper Christian education.

The Shifting "Thoughts" of Japan

BY ROBERT E. SPEER

A letter to the readers of the MISSIONARY REVIEW OF THE WORLD, written on board the S. S. "Dilwara" in the China Sea, September 15, 1921

DEAR FRIENDS:

The editor of the REVIEW *has asked me to write to you from time to time letters of impressions regarding the conditions which we find surrounding the missionary work in the various fields which we are to visit. We had intended to sail from San Francisco direct for India and Persia on August 13th on the S. S. "Creole State," but travelers on the Shipping Board boats have been subject to many vicissitudes and we discovered on reaching San Francisco that our sailing had been cancelled by the Pacific Mail and that no provision had been made for the disappointed passenger list. Happily we were able to transfer at once to the "Empress of Asia" of the Canadian Pacific Ocean Service, which sailed from Vancouver August 18th.*

It is now easy to see the ample providential compensations for any disappointment due to the failure of our first plan. We lost the visit to Manila, but gained in exchange fresh opportunities for seeing Japan and China again, a full week of conferences with missionaries and missionary committees in Shanghai and Nanking, and the privilege of crossing the Pacific with perhaps the largest number of missionaries and missionary supporters ever going out on a single vessel to the mission field. R. E. S.

The last night before we reached Shanghai, I went alone on the forward deck to look off across the quiet waters toward China, and to contrast our approach with that of Robert Morrison more than a hundred and ten years ago. He came alone in the face of the opposition of the greatest commercial organization in the world, the East India Company. No one was waiting for him. He would find no home prepared to welcome him, no facilities for language study, no readiness of the people to receive him. They wanted nothing that he had to offer. They had as yet awaked to no realization of their need and no thought that the outer "barbarian world" had anything to give to them. No doubt on his last night as he drew near the China coast, Morrison had gone out under the stars alone to reflect on his mission. Before him, as before us, the Scorpion stood out clear and sharp in the southwestern sky with the Archer over against it. Vega must have shone as clearly above him as it did over us; standing out as brilliant and almost as near as a green light at the masthead. The same God looked down from the same Heavens over his ship and ours.

But how immeasurably different our missionary situation from his! Thousands of missionaries are settled now over the whole of China. Missionary agencies are at work there as powerful almost as all the Christian forces in Great Britain in Morrison's day. Our company would be welcomed in Shanghai by hundreds of missionary friends and would find a living Chinese church established in all the provinces. The same Scorpion would be in the sky, but it would be

a very different dragon upon the earth that we would find, a China humbled now, full of friendliness and good-will, dissatisfied with the past, and eager for all the help that it could receive.

But most of all I was interested in contrasting our ship's company with Morrison's. True he came out on one of the boats of David Oliphant, who was one of the early American merchants to whom the extension of the Gospel was as deep a concern as his own business. But how much more our ship represented! There were on board perhaps a hundred and fifty missionaries, old and new, half a dozen American Boards being represented by from twenty to forty missionaries each. The most powerful commercial agency in the world was represented by a deputation of thirty or forty men and women led by Mr. John D. Rockefeller, Jr., coming out to China to express its unselfish interest in the people and to dedicate in Peking a great Medical College and Hospital, given to China for the relief of suffering and for the promotion of Christian sympathy and progress. The universities of America and Great Britain had provided a deputation of some of their ablest men and women under the chairmanship of Professor E. D. Burton, which the foreign mission boards of the United States and Canada were sending out to study missionary education in China with a view to making it the most effective agency possible in building up the Christian Church and in helping the Chinese people. A group of Chinese students, men and women, who had been educated in the United States and Europe were going back with Christian principles and Christian purpose to serve their nation. American experts in finance and education and medicine like Mr. Stevens, the American representative on the Consortium in Peking, Professor Monroe of Columbia University, Dean Holgate of Northwestern University, Dr. William H. Welch of Johns Hopkins University, and many others were also going out with the missionary spirit. In truth the "Empress of Asia" was one huge expression of the missionary ideal, and standing under the stars that night and looking back to Japan and on to China across the tranquil waters of the Eastern Sea, I thanked God for the progress of the century past and was glad that from his place in the great "cloud of witnesses" Robert Morrison could look down and see to what the missionary enterprise for China has grown.

Present Conditions in Japan

I shall be speaking of China, however, in the next letter and desire now to try to summarize what we learned regarding present conditions in Japan.

"Some writers," says Dr. Armstrong of the Methodist Church of Canada in a suggestive review of the year 1920 in Japan, "would regard the year as extremely reactionary, and in a sense it was. The business depression was no doubt a reaction after the wartime pros-

perity. The government's return to power through the votes of the provinces; the ineffective attempts of the labor movement toward a properly organized labor union; the failure of the woman suffrage agitation, and especially of the movement for universal manhood suffrage; the nervousness on the part of the police officials lest 'dangerous thoughts,' should be read or published, are indicative of a temporary, conservative, reactionary attitude. But, on the other hand, it is scarcely right to call such events reactionary; that they should become live questions today at all, is almost revolutionary."

There is no lack of evidence to confute those who think that Japan is nothing but a bureaucratic mechanism unshaken by the thoughts that have thrown all the rest of the world into confusion. The late Dr. D. C. Green constantly strove to point out a generation ago that even then every change and tendency of opinion in other lands was making itself felt in Japan. If he were living today, he could make out his case unanswerably. The term "thoughts" has become one of the most familiar in Japanese current literature, "new thoughts," "foreign thoughts," "dangerous thoughts." Those people at home who still say carelessly that it does not matter what one thinks should come to Japan where a nation is coming to realize that everything depends on what men think, that, as Prof. Kuwaki points out in a volume of lectures on present conditions speaking on the "Problem of Thoughts," "thoughts are not abstractions but involve practical and social consequences of a real nature."

Any review of present day books or periodicals in Japan will show what these new thoughts are. A visitor may get some clue to them by looking over the books in any Japanese book-shop. In a little half-Japanese, half-English, book stall at Kobe on Moto-Machi street, we found a score of English and American periodicals for sale with an extraordinary assortment of modern fiction and hundreds of miscellaneous books from which I jotted down at random a few of the titles: Radot's "Life of Pasteur," Fenn's "Design and Tradition," Alice Meynell's "Mary the Mother of Jesus," Sidney and Beatrice Webb's "The Break-up of the Poor Law," Harold Cox's "Economic Liberty," Lord Asquith's "Industrial Problems and Disputes," Lansing's "The Peace Negotiations," "The Mirrors of Downing Street" (a large pile of them), Hamson's "Hunger and Growth of the Soil," Jevon's "Economics," Giorgis Vassar's "Lives of the Most Eminent Painters, Sculptors, and Architects," translated by Gaston De Vere, in ten volumes, and Karl Marx's "Capital." This is a representative list of the stock carried by this little shop. The Japanese titles we could not of course read, but I looked over many of the books and the magazines. The advertising pictures were crude but far more chaste than ours, and there was absolutely nothing of the salacious and decadent character which defiles the news stands and stalls in Latin America.

New economic thoughts are troubling Japan. Although the labor unions have lost from thirty to fifty per cent of their members as a result of the collapse of business and the hard times following the war, class consciousness and class struggle have increased in tendency. The more radical spirit of labor was shown in the general convention of the Yu-ai-kai held in October, 1920, where the majority of the gathering "ridiculed as useless the agitation for universal suffrage and advocated direct action, revolutionary if necessary." At the Yawata Government Steel Works twenty thousand strikers destroyed sixteen smelting furnaces, and in one newspaper strike in Tokyo the strikers destroyed all the fonts of type. Sixty discharged workmen at the Adachi Machine Factory in Tokyo in January destroyed all the mechanical instruments. Revolutionary labor songs which had become popular have been forbidden by the government. The *Japan Chronicle* recently printed an English translation of one of these as follows:

"The devilish hands of covetous capitalists with insatiable desire snatch from laborers the fruits of their labors, and lo! capitalism is now deeply entrenched.

"Poor laborers! They are persecuted by capitalists with tyranny, which cannot be tolerated by heaven and earth. Their blood runs like a river and their anger will be everlasting.

"Up! laborers. This is the time to carry the fortress of Capitalism and take into your hands the fruits of your own labors.

"Up! laborers, up! Sweep away the incongruous system which has reigned long, and establish the new society of labor autonomy."

Between the most autocratic economic Bourbonism on one side and the growing forces of socialism, syndicalism, revolution and anarchy on the other side, the men and movements, still very weak, which seek a just and constructive reorganization of an impossible and transitory economic order seem likely to have an even harder time of it in Japan than in the West.

New social thoughts also are abroad. "A new vocabulary of social and industrial terms have appeared," says Mr. Merle Davis, "many of the words being taken bodily from English to express ideas that are not common in Japanese thought, for example, 'efficiency test,' 'survey,' 'clinic,' 'settlement,' 'welfare work,' 'infant mortality,' 'birth-rate,' 'turn-over,' 'industrial democracy,' 'strike,' 'labor union,' 'sabotage.'"

Women have come to a new place in business and in public life. Mrs. Hiraoka, the banker, and Mrs. Yajima, the teacher and reformer, have been followed by a great company. The business offices are full of girl clerks and stenographers. For the first time women have been admitted as special students into the Tokyo Imperial University and thirty-two have availed themselves of the privilege. A mass meeting was held in Tokyo on July 18, 1920, to advocate woman suffrage, and several able Japanese women spoke in behalf of their political rights.

The following day a bill to extend the franchise to women was introduced into the Japanese Diet. The galleries were filled with capable Japanese women and the bill was given a respectful hearing although it was rejected. The old family system of Japan has come under criticism, and no thoughts which ever come to a nation are more difficult and dangerous than those which affect the foundations of its family life.

The rigid political thought and organization of Japan has also begun to be troubled by new questionings. The hand of discipline is still stiff enough, as some of those who have lost their father's faith in freedom would make it at home. Last November the government sent Prof. Morito of the Tokyo Imperial University to prison for three months for issuing an article on Kropatkin's "Studies on Socialism." Some soldiers who were coming home from military service were met by friends with a banner inscribed "Congratulation upon Your Release From Prison." Beyond all doubt this was a "dangerous thought," and the banner bearers were put under arrest. Nevertheless the democratic, anti-militaristic movement has steadily gathered strength. The sensible industrial elements of the nation crowd steadily in upon the militarists. So strong has the democratic movement become that the conservative spirit has been forced to read it into Japanese political tradition. "Democracy is said to be a very old idea in Japan practiced by the very earliest emperors. Even the removal of the trees around the Imperial Palace is given a democratic explanation."

Each year new voices are raised with new courage and strength in behalf of liberal institutions at home and a just and generous policy abroad. Two million school children made a contribution to relieve the famine suffering in China, and a Japanese paper, the *Oriental Economist,* has recently attacked the idea that the Japanese are justified in a desire for political control over Manchuria and Mongolia because of their necessity to Japan as sources of food stuff and raw materials. It has sought to prove that Japan is not so dependent and that even if she were it would be more to her advantage to obtain her materials by the simple process of trade than to take them from a hostile people under Japanese tutelage. In these matters, however, the Japanese press, to say the least, is not better than our own, and on any day that a visitor may be in the country he can read incendiary material enough on both sides of the Disarmament Conference, of the Anglo-Japanese Alliance and of the questions of relations with the United States and China.

Forces of Religion

Back of all these new thoughts we are interested most of all in the forces of religion. Of the strong and probably strengthened grip of Shintoism there can perhaps be little question. Six years ago I

visited the imperial shrines in Ise around which every influence which could be officially controlled was throwing the glamor and appeal of patriotism and national devotion. I saw also the great tomb of the late emperor which had just been erected in Kioto at the very heart of the national life of Japan and with obvious purpose to bind together its political and religious significance. Now, on this visit I saw the great new Meiji shrine which had just been erected at Tokyo, and toward which the devotion and worship, especially of the youth of Japan, are being directed with the highest skill and authority. Surely it can no longer be maintained, as for some years the government did maintain, that Shinto is not a religion in its present day interpretation. Powerful forces in Japan seem bent on making it as pure an emperor-worship as the religion of Imperial Rome. One recalls the letter which Baron Motoda, the most trusted friend of the late emperor, wrote to Prince Iwakura in 1873 at the very beginning of Japan's modern life. Baron Motoda set forth the same view in a series of lectures delivered to the emperor himself.

"Ever since the opening and development of the visible universe a sole ruler, direct descendant of the unbroken and imperishable lineage of the Heavenly Ancestress, has ruled over the people of Japan. The chief and primary duty of that people has lain in their relation to their lord, and that has included every other conceivable bond. He has bent upon them the tender gaze of a parent, their eyes have been turned up to him as those of children."

Motoda urged the adoption of a definite program of education to maintain and develop these "immemorial traditions." On the whole it is probably true that ever since Motoda's day and now, the predominant governmental influence in Japan has been and is secularistic and agnostic, but there has always been a strong party, and it is especially vigorous today, which would officially direct both education and Shintoism to the strengthening of the cult of emperor-worship. Dr. Genchi Kato insists upon the divine nature of the emperor and exalts him to the same position as the Jewish Jehovah. He and Mr. Yasuhara charge the low state of national morality to the government's elimination of religious elements from Shinto shrine ceremonies. But surely the government or some forces which act with its authority, in the most deliberate and powerful way seek to bind the conscience and devotion of the nation to the religious veneration of the Imperial line in the new Meiji Shrine whose beauty and simplicity is certainly beyond praise.

The identification of a living emperor with Jehovah will, however, be found an impossible task. One may without the least disrespect say, in the face of such an official announcement as was recently made, that the emperor would have to diminish his active work. "Glucosouria has been observed"; said the official bulletin, "hip gout, nervous trouble, along with difficulty in speech. His condition

has improved but his utterance is not clear. Except in urgent cases, he will refrain from formal duties, such as audiences with foreign diplomats and official ceremonies."

It will be interesting to watch the effect upon Buddhism of this tremendous development of Shintoism for political-religious purposes. It is probably true, as many claim, that Buddhism retains but slight influence among the educated and intelligent classes. Its activities among the people, however, are greater than ever, and nowhere in the world is a greater tribute paid to Christianity and the methods of its propagation than by the unhesitating imitation of them on the part of Japanese Buddhism. Its claims to the development of a great network of Sunday schools has been subjected to a pretty ruthless criticism by Dr. Reischauer, and the total amount of philanthropic and social service work claimed by the Buddhists themselves, in a booklet which they distributed among the foreign delegates to the World's Sunday School Convention in Tokyo, cannot compare with the activities of any one of a dozen of our home denominations, though the pamphlet appears to cover the work of forty-six million Buddhists.

How can either Shintoism or Buddhism really meet the needs of inquiring human spirits? What do their own symbols confess? All over the world the three monkeys of Nikko, one with his hands over his eyes, a second with his hands over his mouth, a third with his hands over his ears, are supposed to embody the moral warning of Buddhism, to see and speak and hear nothing that we ought not. What they really symbolize is the doctrine of Buddhism that in this evil and transitory world there is nothing worth man's while to hear or say or see. What is it to which the worshipper comes in a Shinto Shrine when he has passed up the long and beautiful passage way between the crytomeria trees, past the stone foxes, under the many torii, and stands at last where the answer to his long quest is to be found? Nothing but a mirror meets and mocks him there. Shintoism turns the seeker back upon himself, and shows him nothing but his own longing. It is not strange that both in Buddhism and in Shintoism sect after sect has arisen seeking some new way, and it is not surprising that in Japan today just as everywhere else in the world the human spirit, foiled in its search, turns aside into oblique ways. Tenrikyo and Konkoyo and now Omotokyo are all evidences that the heart of Japan is still abroad on the great search. All three of these religions were started by ignorant women, and the latest, which has made a deep stir in Japan, is a queer mixture of mysticism, communism, faith healing, and other of the familiar twists and turnings of the human spirit untutored of the Truth.

How can the Christian churches of the West do more to help the Christian churches of Japan to do their work in the midst of all these new thoughts and groping movements in present day Japan? Since

Baron Motoda wrote to Prince Iwakura, the Christian churches have grown from one to twelve hundred and the membership from a mere handful to one hundred and thirty thousand on the rolls of the Protestant churches alone. These churches have already supplied Japan with scores and hundreds of its ablest and most useful men. Uemura, Ebina, Kozaki, Hiraiwa, Hibiki, Morimura, Ebara, Yamamuro, Ibuka, Imai, Miyagawa, and scores of others are Christian names, the peers of any in any land. I should like to speak at length of many of these and others like Justice Watanabe of the Supreme Court of Korea, Judge Mitsui, who deals with juvenile delinquents in Tokyo, Taro Ando and Sho Nemoto, the reformers, and Mr. Tagawa, vice mayor of Tokyo, who spoke the truth though it meant imprisonment.

It is an inspiration to see the strength and courage and competence of these churches in Japan, to behold their order, their friendly federations, and their sympathetic cooperation with the foreign missionaries. The present is the day of all days for the churches at home to support these churches and missions in Japan by enabling them to put forth the maximum of direct evangelistic effort and to use to the limit every opportunity of press and school.

The new Woman's Union College in Tokyo should be given in America and in Japan all it needs. The more liberal attitude of the government towards Christian schools should be unstintedly utilized. The signs of a freer day are found on every side. At Shimonoseki, where for many years the girls' school had been accustomed to annual threats of violence, this year honor has descended upon it at the hands both of governor and of mayor. The governor caused a celebration in memory of the thirtieth anniversary of the introduction of the Imperial Rescript on Education, and with due ceremony presented to all those who had taught in Yamaguchi over thirty years a beautiful page of language and a splendid box made of the original Yamaguchi lacquer. Miss Bigelow came second in the list of five. At Commencement time the mayor used Miss Bigelow, her "great age" and marvelous energy, as a theme for an address in one of the public schools, holding her up as an example for the youth of this district to follow. In Fukui at a recent exhibit at the Girl's High School there were found among the pictures made by the girls an unusual number of Christian subjects—copies of Madonnas, the Nativity, the Crucifixion, the Resurrection, the Infant Samuel; pictures not only of Westminster Abbey and Rheims Cathedral, but also one of a humble country church with the caption "Religion is the Basis of Civilization." The place of honor in this same room was given to three large pictures of the world's great religious leaders, the Lord Jesus Christ occupying the central, most conspicuous position. Shall Christ have this place, not in the Fukui High School exhibit only but shall He be supreme in all the life of Japan?

THE MAIN ENTRANCE TO PEKING UNION MEDICAL COLLEGE

Mr. John D. Rockefeller, Jr., stands outside the gate. The occasion of his visit was the opening of this $10,000,000 Institution.

The Peking Union Medical College

BY PROF. B. E. READ, PEKING, CHINA

Associate Professor of Physiological Chemistry and Pharmacology in Peking Union Medical College and Member of the London Missionary Society

DR. WILLIAM LOCKHART, pioneer medical missionary of the London Missionary Society, came to China in 1859. Owing to the obstacles placed in his way in Canton he removed his work to Macao. In 1861 he went to Peking and there opened up the first dispensary for the practice of western medicine. During the following fifty years, with very little interruption, this dispensary treated about one and a half million patients. The eventual outcome is the Peking Union Medical College and in memory of the pioneer the pre-medical college building is called the "Lockhart Hall."

So great is the distress in the Far East due to ill health and infectious diseases that in pity and benevolence men have turned their minds towards ways of relieving this distress. Up to 1900 this was done by individual societies. Then the destruction of buildings during the Boxer outbreak provided an opportunity for closer cooperation and united effort. The pioneer of union movements was established by the missions in Peking, and one of the objects was to give medical education to any person applying with a good preparatory education and sound moral character. Men and money were scarce, and the movement went forward supported by the faith and labor

of such men as Dr. Thomas Cochrane, a graduate of Glasgow University and a member of the London Missionary Society, who was at the head of the institution. He succeeded in uniting the efforts of six bodies, viz., American Presbyterian Mission, American Board Mission, Methodist Episcopal Mission, Anglican Mission, London Missionary Medical Association, and London Mission, each of these missions contributing the services of one or more doctors to the work.

The Union Medical College was opened on February 12, 1906, with an entering class of thirty-nine students selected from over two hundred applicants. Bishop Scott, of the Anglican Mission, gave an address in which he pointed out that the school was pioneer in "Union" and in "Medicine." The school was built with money

LIBRARY AND DIRECTOR'S OFFICES OF THE MEDICAL COLLEGE BUILDINGS

The roof and decorations are designed after most characteristic and exquisite in Chinese architecture and art.

subscribed from various sources including the Empress Dowager of China who sent a special commissioner to the opening ceremony. The upkeep of the work depended on students' fees, London Mission subscriptions and Government grants. When the school was reorganized no government grant was being given and it is now entirely supported by the China Medical Board of the Rockefeller Foundation. Mr. Oliver Jones, of Liverpool, gave money to put up the Oliver Jones dormitory to accommodate the rapidly growing number of students.

Teaching medicine in Chinese was exceptionally difficult through the lack of native medical literature. A complete lexicon of Chinese medical nomenclature has been prepared by Doctor Cousland and others, and has brought about great progress in such literature.

Efforts were made also to found a Pathological Museum and a Materia Medica collection.

Early days saw the out-patient department flooded with people suffering from every kind of sickness. Later, under the principalship of Dr. E. J. Stuckey, the out-patient department was organized and patients were divided according to their requirements and attended to by doctors assigned to each branch of the service. Over 50,000 per annum passed through the doctor's hands. After feast days there was a great run on castor oil and rhubarb mixture, and after the revolution when many southerners came north, there was much malaria each summer. Most numerous of all were minor surgical cases. Opium suicides were plentiful and other cases of interest were

THE AUDITORIUM OF THE MEDICAL COLLEGE

to be seen every and any day. Naturally many needed attention as in-patients, and appeals were made with success to extend and improve the hospital rooms and equipment.

Fifty years after Dr. William Lockhart first came to Peking, the Peking Union Medical College graduated its first class of students. Sixteen of the original thirty-nine to enter obtained their diplomas, and with one exception all took up work in mission hospitals. Though the salaries were low the experience and opportunity for service was unparalleled. This graduating year had given the men a taste of organized public service. When a very severe outbreak of pneumonic plague occurred at Harbin and throughout the north in October 1910, the senior students all voluntarily took part in stamping out this epidemic, and two of them succumbed to it while at their post of duty.

There has always been considerable difficulty in teaching modern medicine in China on account of the prejudice against post-mortem examination; anatomy being taught by sets of bones and mannikins. It was considered a very great step in advance when in 1914 permission was secured from the Government to conduct post mortems and a certain amount of material was made available from Government prisons.

The support and administration of the hospital was always a heavy burden on the London Missionary Society, and with the hope of greater efficiency in men and methods, a wider medical Union was brought up for discussion. The American Presbyterian and the American Board Missions joined in this program and a good contribution to the hospital work was made in men and equipment.

At about this time a Commission sent out by the Rockefeller Foundation to investigate the medical need and opportunities in China came to visit the hospital. This visit led to the formation of the China Medical Board which subsequently took over the Peking Union Medical College.

A new Board of Trustees, consisting of seven representatives appointed by the Rockefeller Foundation and six representatives from the participating Mission Boards laid it down as an essential in the new school that a "missionary atmosphere" be maintained in the work, thus recognizing the noble work of the past while seeking to cooperate with the existing religious and benevolent medical work conducted in China.

Since the school was taken over by the new Board of Trustees a sum approximating $10,000,000 has been expended in land and buildings, and the annual budget amounts to nearly $1,000,000. About 150 people, members of the staff and some 300 helpers, are serving the institution. The dedication ceremony of this great plant, September 15 to 22, was attended by hundreds of distinguished visitors from all over the world, and there has now formally been launched a unique union effort which will affect the whole of the Far East. The College is one of the best in the world. The buildings are beautiful with shining green tiles and artistic Chinese ornamentation. Doctor Cochrane, who was present at the opening ceremonies, described how in 1901 he stood looking sadly at a pile of broken bricks, the only material remains of the old work carried on by Doctor Lockhart and his successors, but said he: "I then dreamed a dream which has now come true and today I find myself constantly repeating the words of 'The Old Book' 'and David said that the house that is to be builded for the Lord must be exceeding magnifical of fame and of glory throughout all countries.....a palace for the Lord God.' "

THREE WANTED GIRLS OF INDIA—WHO SHALL HAVE THEM?

The Wanted Children of India

BY AMY WILSON CARMICHAEL, TINNEVELLY, SOUTH INDIA
Author of "Things as they Are—In India," Etc.

IN one of the Native States of India there lived some years ago a certain well-known man who was the king's standard-bearer. His home was a simple place but happy, for the mother was a gentle-hearted woman and the little sons were kindly nurtured.

But trouble fell in storms. The father died, the mother died, the elder brother influenced by evil men turned his young brother out, so that all the property might be his, and the child, a very small lad, went forth weeping.

He was a loving boy, for his mother had been all a mother should be to him, and he missed her sorely. The father whom he always saw with his mind's eye carrying the flag in great processions, had been the pride of his heart. The brother's action had been a shock, for he had never thought he would act so, and could hardly believe he had. Sore wounded and grieving, he sought a shelter and found one in a wicked house where such boys as he, good to look upon, well born and well trained, are valued. But soon after his arrival he fell from an upper window on to a stone-paved courtyard and was tossed aside as hurt beyond repair. For days he lay moaning in pain, and only slowly recovered. "From that time forth always there was pain in me," he said as he told the pitiful little tale, not pitifully, but in an even, weak, tired voice. He was too tired then to care for anything.

Weeks passed. He finally recovered from his hurt (except for that inward pain of which no one knew, as he told no one, covering it and all his other griefs with the brave reserve of a lonely child). The people who possessed him had planned to use him in one of the three ways such little lads are used in South India—temple service, the drama, or adoption by Mohammedans. The first two are interrelated, the third is as fatal to all righteousness. But in that moment of peril a strong hand was put forth, and he was saved from any one of these fates.

When after long journeying he was brought to us, we saw a sorrowful face, thin and worn, and lit with great wistful eyes, unboyish in their gravity. He did not care to play, and liked better to lie down and look listlessly on the life about him. "I am tired. I do not care for games," he would say if invited to join. This continued for many days.

At last the boy in him woke up, and then the soul of the boy. He played games, tackled a new language, for his tongue was different, asked strange questions: Who is God? In what does He differ from the gods of Hinduism? How could he be sure that what missionaries told is true? Is the Book true all through or only in certain parts? (Joyfully we told him, it is true all through.)

Those who had to do with him will never forget the sudden incoming of understanding. The Lord his Saviour became real to him, known, precious. The boy's whole nature changed, his outlook, manner, the plane of his existence became new, swept by the Wind of the Spirit. We marveled, and still marvel, as we see the eager little lad translating laboriously, but with the ardent energy of boyhood from his vernacular into ours his New Testament and the hymns he loves, or as he tries to pour upon us the wonder of his heart that this Christ of whom he has so lately heard is his King—his royal King—and he, His chosen flag-bearer.

He has recovered from his hurt to body and to soul. He is keen in games and in all the joys of life, learns eagerly, and has, we trust, a fine future before him. He is one of a group of such little lads for whom we earnestly ask the prayers of all who have hearts to care about spoiled boy life, and love to spare for these greatly "Wanted boys of India."

For the very cause of our existence here is that the children are wanted. The little girls are wanted, we have rarely been first in our search for them. In our part of the country as a rule the children desired by temples and dramatic companies must be what is known as "Caste," but those not so distinguished if good to look upon are also sought, and every child saved from such a living death has behind him or her a battle visible and invisible. If any doubt the awful might of the "powers of the air" let him come to India and try to save children appointed to death.

A CORNER OF THE MISSION COMPOUND IN TINNEVELLY

A few weeks ago we were in the midst of a Hindu festival. The great car, drawn by hundreds of panting perspiring men, as an act of merit, slowly passed the place where we stood. Looking up to its shrine we saw five little boys, temple boys, ministering in various ways to the god within. Usually little girls in silks and jewels and much garlanded stand with the women of the temple as the car passes slowly round the town. But on that day there were only boys.

We looked up at them, they were so near that we could have spoken to them, but leagues of spiritual distance lay between. How can these leagues be bridged? Only by prayer, by love-urged ardent prayer, and by that which love alone can offer, sacrifice. Will that love, will that sacrifice be found in those to which this appeal goes? "Blessed are they who would hold the crown on His head and buy Christ's honor with their own losses." Yes, blessed are they.

This paper is no mere contribution to a missionary magazine, it is a cry for reinforcements, new help, *real* help in prayer. The foes of these special children are not such tangible ills as poverty and neglect, but infinitely more strong and subtle, and cruel beyond power to describe. They must be conquered on our knees.

The Great Essential in Missions

DWIGHT GODDARD, LANCASTER, MASS.
Formerly a Missionary in China; Now Editor of *Good News*

NEARLY every great missionary organization is facing a very serious monetary crisis. Some must seriously consider a reduction of forces, the curtailment of work, or the abandonment of particular fields or stations.

This brings to the front the question as to what is the great essential in missionary service. We think of the Great Commission of Christ when He told His Disciples to "go into all the world and to preach the gospel to all," to teach, to make disciples, to heal the sick. We recall Jesus' answer to the inquiry of John the Baptist—the sick are healed, lepers are cleansed, the dead are raised, the poor have the Good News preached to them. Jesus himself went about doing good, healing the sick, talking to men and women by the wayside, teaching by parable and precept, and sending out disciples by twos and twos.

From the teaching and example of Christ are we not warranted in saying that the New Testament type of Christian work is the planting of living seed by word and life, rather than the establishment of highly organized institutions. It was personal testimony addressed to individuals or groups who were told to scatter, not aimlessly but free to move as the Spirit of God lead them. They were not to make elaborate preparation and provision for all possible emergencies, or needs, but were to go out in serene faith in God's providential care. Many were even to be self-supporting and to do their missionary work between times.

The healing ministry was a prominent part of their work by the roadside. They were to proclaim the Good News of God's love and of a spiritual life, where all men's greatest needs would be satisfied. They were to witness from their personal experience as to the reality and the satisfaction and power of this life. They were to tell the story of Jesus' life and teachings, of His death and resurrection, and they were to illustrate it by their own changed lives of love and peace and power.

The new disciples were to unite into groups, fellowships and brotherhoods, that would be self-supporting, socially helpful, mutually inspiring and self-extending. They were to teach, not some highly intellectual system of doctrine, but what Jesus had told them of God, of His Law of Love, and of the way to an eternal life of spirit. Especially they were to teach by example; by so living a life of kindness, simplicity and faith, that the radiant energy of divine life and love in them, might vitalize those with whom they came into contact.

The New Testament type of missions was in short individuals going to individuals in a spirit of love, to win them to Jesus the Christ, and to unite these into groups who would practice the law of love in fellowship and cooperative good will. Such missionary service was possible through the gift of the Holy Spirit, who evidenced Himself in a new illumination of trust, a richer experience of life and a deeper faith. This is the higher and eternal life of spirit that is "hid with Christ in God."

This mission carried out most directly the two great directions of Jesus; Love God and your fellowmen, and Go into all the world to make disciples of all men through the Gospel of Christ.

Do modern missionaries correspond with this New Testament type?

1. Is the missionary call today a call to the simple preaching of the Gospel or is it to go out and organize work by spreading denominations? Is the faith of workers anchored in the love and power of God and in His ability to provide the means, or is our faith today mainly in the solvency of the denominations?

2. In the attempts to reach all nations, are Christ's workers scattering into unoccupied fields or is there concentration and overlapping in certain lands and in large cities?

3. Do missionaries go as a rule today depending on God for support, or do they require a comfortable assurance of adequate support by an organized group at home? Apostolic missionaries must have been united by a sense of common need to those among whom they settled. There was no atmosphere of professionalism to divide the missionary from his hearers.

4. Do modern missionaries depend too little on God's healing power and too much on the efficacy of medicine and surgery and highly specialized hospitals? Medical missionaries have carried on a wonderful healing ministry but many have become too professional and institutionalized through large hospitals.

5. Do modern missionaries adequately emphasize the necessity for spiritual life or do they too often lay too much stress on the value of the intellectual and ethical elements of religion? So much attention is given to combating the error in various ethnic faiths that too little sympathy is given to the imperfect searchings after God which are found in the non-Christian religions.

6. Do modern missionaries lay enough stress on leading men to become "Children of God" in contrast to making them, in an intellectual sense, good Methodists, good Congregationalists, good Episcopalians?

7. Has not the idea of Christian fellowship often been subordinated to the modern idea of a church organized for service? The modern church would have a stronger spirit of brotherhood if mutual

benefits, old-age pensions and similar ministries had not been turned over to outside organizations and if more sympathy were shown to industrial, commercial and social expressions of brotherhood. Has not the capitalistic system become too dominant a part of the organized Church?

8. Modern missionaries are in danger in specializing on so-called higher education to such an extent that pastoral training, Bible teaching, and simple primary education are neglected. Does the time and money so lavishly expended in college and university training yield results from a Christian viewpoint proportionate to that coming from pastoral training and evangelism?

9. The New Testament reveals the method of teaching by personal witness and example. In many stations modern missionaries are surrounded by so many comforts that they are isolated from the people whom they go to help. Residences, which at home would be considered ordinary, seem palatial in the midst of pagan poverty. Would not the missionary message and example be more effective if the messengers' manner of life were more consistent, with a community of fellowship and spirit, and if a common need promoted sympathy and humility? God is Love! And His love expressed itself in sending His own Son to be born of a virgin in a home of poverty to be "like unto His brethren." For love our Lord Jesus endured the cross, despising the shame. "He humbled Himself."

Human nature, be it Christian or pagan, rich or poor, high or low, reacts to love most surely when it finds expression on a common level. Love is unifying and harmonizing. Any great difference in economic, political or cultural standing is just so much more to be overcome, before love can do its perfect work. Jesus knew what He was doing when He sent out His disciples two by two, without extra resources and told them to live with the people to whom they went, with love's message, and love's benediction.

In conclusion, is it not time for followers of Christ to consider whether modern missions are too largely organized and institutionalized; whether too much stress is not laid on higher education, social ethics, and denominational standards?

Great institutions, fine equipments, federations, surveys and emphasis on efficiency have their value, but require immense financial resources and often tend to separate rather than unite. The elaborate higher educational institutions do not provide their quota of ministers of the Gospel, but rather fill the ranks of a highly organized secular society. Simple training, coupled with the power of the Holy Spirit, are the sources from which the ministry is recruited. The simple village church in non-Christian lands, as at home, is the most prolific source of Christian leaders, rather than the institutions of the cities.

The question therefore arises, would it not be more effective for a Mission Board to spend $20,000 a year for native evangelists than to spend the same amount to run a university? Higher education, hospitals, agricultural schools, industrial training and social bureaus should be furnished by governments and supported by general taxation rather than by missionary societies through benevolent contributions. If society or individuals in society are indifferent to this need and responsibility missionary organizations, founded to evangelize the world, cannot undertake to supply the lack. When men and women are "born again" into newness of life they will awaken to the need of better social conditions and will themselves put forth efforts to supply the need.

There are Mission Boards and Societies that have adopted this principle and that are conserving their income so that it may go as far as possible in evangelistic lines. The result is that the cost per capita of missionaries and converts in these societies is astonishingly low. Some of these societies, like the China Inland Mission, are accomplishing marvelous work along spiritual lines.

History proves the advantage of the apostolic methods by the phenomenal growth of the early church under the greatest of difficulties. Consider the success of the early missions in non-Christian lands. Consider the work of many of the so-called "faith" missions today. Consider the work of some non-Christian cults like the Mormons and Moslems that do not include in their program schemes for general education, and do not guarantee "adequate support" for their missionaries.

Most of our denominational Mission Boards are in financial straits and face the necessity for retrenchment. It would be wise for them to consider a return to the New Testament type of Christian propaganda by omitting the expensive forms of work that do not contribute directly to the religious objective in their missions. Expenses of the executive offices at home might be reduced if the work were simplified, and if less time and money were spent on expensive surveys, commissions, conferences, departments and elaborate literature. Instead of withdrawing from needy fields, a reduction of expenses may be made by spending less on "overhead" and on elaborate institutions. It is also much more costly to support workers in large centers on the mission fields, where many societies are located, than it is to conduct less pretentious stations by scattered missionaries. Money can be used more advantageously also by building less expensive houses, churches, hospitals, and schools. There can be no justification in offering to missionaries salaries that compare favorably with those of doctors and teachers at home, or with those of foreigners in secular positions abroad. The self-sacrificing spirituality that we encourage in the native ministry must

be inspired by the self-abnegation, sympathy, and earnest service of the missionaries on the field and the secretaries in the Home Office.

A missionary can only serve the cause of Christ as he becomes an open channel for the power and creative love of God to reach some fellow man. Missionaries are but points of contact for the Divine Love to reach needy, seeking souls. Insulation by social circumstances or physical comforts or lack of sympathy is as fatal as the insulation of physical distance and other barriers. These defeat the usefulness of missionaries and hinder the true work of the Holy Spirit. A family living humbly and witnessing in a loving way to the heathen around them will, with the blessing of God's Spirit, be more truly successful in mission work than an expensive university or hospital for which the highly trained specialists are required. Eternal life can only come to a soul by the power of the Holy Spirit. When He dwells in man other things needful will be supplied.

The point to be noted is this: the outstanding characteristic of modern missions is their emphasis on organization, education and institutionalism, all of which are expensive and are not *essential* to missionary work as inaugurated by Jesus and as proven by long and varied experience to be wise and efficient. Let us remember that love is the essence of Christianity, love for God through Jesus Christ our Lord and true love for one another. Any policy which uplifts Christ and radiates the most loving good will is certain to be most efficient and least wasteful, because it draws on God's infinite resources of goodness, wisdom and power.

ADVICE TO MEMBERS OF MISSIONARY SOCIETIES

How to Kill	How to Keep Alive
1. Stay away from meetings.	1. Attend all meetings.
2. When you come arrive late.	2. Be on time if possible.
3. Whisper during the meeting.	3. Be attentive and respectful.
4. Find fault with the work of officers and committees.	4. Encourage officers and committees—show your appreciation.
5. Decline to serve in any capacity.	5. Accept office or place on a committee where you can render a service.
6. If put on a committee, don't attend meetings.	6. Set a good example by your faithful performance of any duty.
7. If asked your opinion, keep quiet, but later tell others what should have been done.	7. Wisely join in deliberations and show interest in others' suggestions.
8. When others work hard to help, object because the clique is running things.	8. Have confidence in your fellow workers—freely give—freely take—help.
9. Delay paying dues as long as you can and delay answering letters.	9. Promptly and gladly pay dues. Answer communications promptly and courteously.
10. Don't bother about getting new members—"Let George do it."	10. Strengthen the organization by encouraging new members to join.

A BUSY STREET IN CARACAS, VENEZUELA

Venezuela—A Neglected Neighbor

BY REV. WEBSTER E. BROWNING, PH.D.
Educational Secretary of the Committee on Cooperation in Latin America

VENEZUELA now ranks third in size and population among the countries and islands of the Caribbean-Gulf of Mexico area. Its population is estimated at around 3,000,000 and its area, 394,000 square miles, is exceeded only by that of Colombia and Mexico. This area is about equal to the combined areas of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Ohio, Indiana and Illinois.

It is one of the most sparsely settled countries of Latin America, although its natural resources might sustain a very dense population in comparative comfort. The surface is divided into three district zones, the hot lands lying along the sea, the cooler zone immediately inland, and the more elevated forest regions of the interior which in turn give way to the immense *llanos,* or plains, which extend to the frontiers of the Guianas on the east, Brazil on the south, and Colombia on the west. The agricultural zone, near the coast, is rich in the production of coffee, cacao, sugar cane, cotton and corn, while the more elevated sections of the interior provide grazing grounds for great herds of cattle, horses, sheep and goats and the forests con-

tribute India rubber, vanilla, tonga beans and many fine woods, especially mahogany.

The history of Venezuela has been stormy and, although a republic in name, since the year 1859, it has been almost continuously under the iron rule of dictators whose main ambition was their own exaltation and enrichment, and who cared little for the uplift and progress of the people. Many sinister names, such as that of Cibriano Castro, appear on the pages of its history, and even today there is but little personal liberty, the public press is muzzled, and Venezuela blindly obeys the behest of a single individual.

Since 1908 the present incumbent of the presidency has been supreme, and, although more benevolent in his rule than was Doctor Manuel Estrade Cabrera, of Guatemala, he is none the less a dictator. No paper can be published for any length of time that does not laud him periodically with fulsome praise, and whatever may be said against him is said with bated breath and in continual fear of prison walls or an order to embark within a given time for foreign shores. And yet, it may be questioned if this semi-military dictatorship is not at present the best rule for the country. Unaccustomed to enlightened self-government, it is probable that an attempt to elect a President by popular vote would result in a civil war from which someone else would quickly emerge as military dictator and the last estate of the country would probably be worse than the present. There is need of much work in the enlightenment of the people before popular government may be expected to prove a success in Venezuela.

The Church and the State

With the Spanish explorers and conquerors came the representatives of the Church of Rome, and right well did they do their part in the subjugation of the Indian tribes and in abetting the endeavors of the King of Spain to maintain his bloody rule in those hard-won lands. The Church was practically supreme in Venezuela, the court of last appeal, in all matters of state, until the coming into power of General Guzman Blanco. In 1873 this dictator expelled the Jesuits, the monks and nuns who had established themselves in the country, and confiscated their property. One of the vacated church buildings, a magnificent edifice now again occupied by the Catholics, was offered to the Protestants of the city but there was then no organization to accept the offer, which was afterward withdrawn. All parish schools were ordered abolished, civil marriage was instituted, the cemeteries were opened to the dead of all faiths or creeds, and priests were deprived of their power as well as of their fees.

In 1876 the papal nuncio and the archbishop were expelled, because the latter had refused to order a Te Deum sung in the cathedral in honor of some victory of one of the dictators. It was on this occa-

A GENERAL VIEW OF CARACAS, VENEZUELA—THE CATHEDRAL IS IN THE CENTER

sion that Guzman Blanco sent his famous message to the Congress, in which he declared the Church of Venezuela independent of the Roman Episcopate. This message not only produced the local effect he desired but also awakened the minds of public men in other South American lands to the possibility of freeing the State from the incubus of a medieval ecclesiasticism which was always at war with their ambitions for liberty and sought only its own aggrandizement.

The Congress immediately sent the following reply to the dictator, which represents the mode of procedure under such conditions:

"Faithful to our duties, faithful to our convictions, and faithful to the holy dogmas of the religion of Jesus Christ,—of that Great Being who conserved the world's freedom with His blood,—we do not hesitate to emancipate the Church of Venezuela from the Episcopacy which pretends, as an infallible and omnipotent power, to absorb from Rome the vitality of a free people, the beliefs of our conscience, and the noble aspirations and destinies which pertain to us as component parts of the great human family."

Although shorn of its political power by Guzman Blanco, the Roman Catholic Church has at length succeeded in winning back many of its former prerogatives. It is, however, a decadent institution, with no life in itself and hence unable to quicken its adherents. One of the thinking men whom I met, said, "The Church has no power in Venezuela, political, moral or spiritual. It is degenerate and we have no use for it and no confidence in it. We have no religion."

At the same time, as the State Church, it continues to receive a subsidy from the government in order that it may be kept under the government. The people still are held in ignorance of the Bible and its teachings. No other Latin American country is so palpably non-religious, yet the Virgin is exalted in an unusual degree and takes precedence over Jesus Christ in the images and paintings of the churches. Such teaching has had its baneful effect on the people, so that Venezuela, to an unusual degree, may be said to be a godless nation, whose thinking men and women reject the only form of Christianity they have ever known and who have no one to lead them into the better way.

It was in the midst of a society that was thoroughly inimical to the Church of Rome, yet by force of tradition and teaching unfriendly to and exceedingly suspicious of Protestantism, that the foundations of evangelical work were laid in Venezuela. The American Bible Society seems to have been the first to reach the field, some time in the early eighties. Bishop Patterson, of the Methodist Episcopal Church, was sent to open a mission, but soon died of the yellow fever, in Caracas. At about the same time the Christian Brethren, of England, entered the field.

The first organized Mission Board to send its representatives to Venezuela was that of the Presbyterian Church in the U. S. A., which, in 1897, transferred the Rev. Theodore S. Pond and Mrs. Pond from

the Colombian Mission to Caracas. They have laid foundations deep and broad on which it should be possible to build a strong Evangelical Church in Venezuela.

For fifteen years they labored alone, but the Board at last heard their repeated calls for help, and now two other missionary families and an unmarried young lady are beginning to share with them the responsibilities and the joy of the work.

Other Christian organizations have also entered the field until eleven such groups are now represented, but the Presbyterian Board of Foreign Missions is the only great Mission Board at work in Venezuela. Until 1913 its work was limited to the capital city of Caracas. Urgent calls have come from other centers and the entire republic is open to and ripe for evangelization but the small mission force has not been able to reach out beyond the outskirts of Caracas, and in this city itself but a fraction of the population has been reached. A beginning has now been made in the acquisition of property which, in the estimation of the public gives the work a character of permanency which it formerly lacked, and greatly increases the efficiency of the workers. The new church property is sufficiently commodious to serve as a center for the evangelistic work of the city for some years to come, inasmuch as the Church should be sending out groups who will organize into other congregations in distant sections. A new chapel has recently been bought in the eastern section of the city, which is both thickly populated and very needy.

Services are held in the Central Church and in the Candelaria property several times a week and also in a number of the houses of members who live in different parts of the city. In the church there is a Sunday school of 75 to 100 members, and an attendance at the night service of about the same number. In Candelaria there are about 25 in the Sunday school and the same number in the preaching services. There is one ordained national worker and another is to be ordained very soon. There are also five other students for the ministry, all of them consecrated earnest young men, who will be a great addition to the force when they have completed their studies. Two schools are nominally under the control of the Mission. One is the "*Colegio Americano*," which occupies a rented building near the church, and which is primarily, a school for girls. Boys to the age of thirteen are also admitted, but the total enrolment does not exceed forty. The other school, which has about 30 pupils, is carried on in the new Candelaria property and is free to the children of the congregation.

The eleven religious bodies working in Venezuela represent various kinds of theology, or none at all, and their combined influence on Venezuelan life and character has not been great.

1. *The Presbyterians*, with seven foreign workers, one ordained national worker, six students in preparation for ordination, one Bible woman, and

three national teachers in two schools. The work is confined to the city of Caracas. In the central "Church of the Redeemer" there are one elder and two deacons, and the total number of communicant members would not exceed one hundred.

2. *The Scandinavian Alliance* (with headquarters in Chicago) carries on mission work in Maracaibo and the interior. I was told that they have ten or twelve foreign workers and a number of nationals. They publish the only evangelical paper in Venezuela,—*"The Morning Star,"* now in its thirteenth year and evidently a useful periodical.

3. *"The Christian Brethren"* (British), formerly known as Plymouth Brethren, have a hall in Caracas in which they are doing considerable work. The missionary is the local representative of the British and Foreign Bible Society, and has a number of colporteurs working in the city and country.

4. *"The Christian Brethren"* (Canadian) work centers around Puerto Cabello, with preaching in some of the near-by villages.

5. *The Pentecostals,* or *"Gift of Tongues"* people, have work in Caracas and the island of Santa Margarita. In Caracas there are one married couple and two unmarried women teachers. They also have some work in La Guagsa. The head of this movement is the agent of the American Bible Society in Venezuela. They have acquired property only a block from our mission house, and two blocks from our church.

6. *"The Seventh Day Adventists"* hold services in Caracas and in Los Teques, about 25 miles out. A new man, imported from Porto Rico, has begun to proselytize from other evangelical missions with unusual zeal and has caused considerable trouble through divisions in families.

7. *An independent missionary* has recently opened a little work at Victoria and reaches into the German colony, *Colonia Tovar.* Some believe his work to be an offshoot of the "Evangelical Alliance."

8. *A Church of England* worker has recently gone to San Cristobal, near the Colombian line, and opened work. His wife is a trained nurse and they seem to be planning to open a dispensary. This worker is reported to be under the South American Missionary Society.

9. There is an *Anglican Church* in Caracas, with a white Jamaican as resident chaplain. The church was established as early as 1834. There is a considerable British colony in the city, but very few attend the church, which is patronized mostly by Negroes from Jamaica and Trinidad. There is also an Anglican chapel in Ciudad Bolivar, on the Orinoco, but there is rarely a chaplain in residence.

10. *The British and Foreign Bible Society* has been in Venezuela for a number of years and has done a very useful work in the distribution of Bibles. The Rev. W. H. Rainey, a Methodist Episcopal minister, is the General Agent for Colombia and Venezuela and, in addition to the local manager in Caracas, there are some five colporteurs who work in and about the city.

11. *The American Bible Society* was the first religious organization to enter Venezuela, but is doing very little. This branch is under the direction of a General Agent, who lives in Porto Rico.

Education by the State

Before reaching Venezuela I was told that this country enjoyed, with one or two of the Central American republics, the doubtful distinction of having never erected a building of any kind for educational purposes, save one, the Military Academy. After considerable study of the situation in Caracas, the capital and center of the intel-

lectuality of the country, and diligent inquiry among disinterested persons, I am compelled to admit that the statement appears to be true. Many convents and monasteries of the Church were taken over by the government many years ago and converted into schools and other public buildings—such as the National Capitol—and private houses have been bought or rented, and in some cases, remodeled in order that they might serve as schoolhouses; but I could find no trace of a school building of any kind—with the single exception noted above—which had been erected distinctly for the purpose of education.

Of all the countries of Latin America I found it most difficult to get statistics on education in Venezuela. Foreigners who understand the situation declare that at least 85 per cent of the entire population must be classed as illiterate, and this without taking into account many of the Indian tribes of the great interior who do not figure as citizens of the republic. Of the remaining 15 per cent, probably two-thirds have only an elementary or grammar school education, and the really literate or intellectual class would not exceed one or two per cent of the whole. The annual budget of the republic for all branches of education in 1919, so far as can be determined from the Report of the Ministry, was less than $2,000,000 American gold, or about half what one of the great American universities spends in a single year.

It is interesting to note that the Ministry of War and Marine spent in the same year in keeping up the services under its control, just over $6,000,000, or treble that which was spent on the entire educational system of the country.

No statistics of the attendance in the various schools of the republic could be secured, but it has been stated that there is but one pupil, in any kind of school, to every 101 inhabitants of the republic. In the United States there is one to about every four. Such a condition of affairs certainly makes more clear the urgent need of doing school work as a part of the program of evangelical missions.

The need of such work, on the part of the evangelical missions, was admirably expressed a quarter of a century ago by William Elroy Curtis, who visited the country and wrote of his impressions in a book which has had a wide reading.

"The public men of the country are ready to encourage and sustain Protestantism, not from any religious convictions of their own, but because they see the retarding influence of the Catholic Church in the development of the country. The priests from the beginning have stood in the way of progress, have opposed modern innovations, and have been particularly antagonistic to the educational system. The tendency of the schools and of the educated men of the country has been toward materialism for the last twenty years. Nearly every one of the professors in the University is an agnostic, or at least a materialist, and their influence is great. The men of the country,

exeept the peasants, do not attend chureh except upon speeial occasions; and, while they assent to it, many do not believe in the Catholic faith.

"The immorality of the priests and their questionable praetices will not permit an intelligent man to respect them; but the masses are intensely religious and superstitious. Whatever may be the policy of the Government toward the Vatiean, nothing can shake them from the faith in which they were born, or impair the reverenee for the often dissolute and nearly always ignorant priests of their parishes.

"Therefore, the work of Protestant missionaries must neeessarily be among the edueated elasses, among the men who reason. There is in Caraeas a most inviting field for elergymen of edueation and intellectual force who ean speak the Spanish language, and the same conditions exist throughout the eountry. It is a wonder to me that the missionary organizations in the United States do not oecupy this field. A dozen churehes might be organized in Venezuela at onee, and in a few years every one of them would be self-sustaining."

The need of evangelical Christianity in Venezuela is also shown in the vital statistics published by the government. In the year 1906 there were 70,221 births, of which 47,600 were illegitimate. Of the 60,849 mothers of that year, only 16,556 could read and write, and 58,362 of the fathers were illiterate. Only 21,510 of the 75,512 mothers were married women, and of these 331 were widows.

Surely a country in which such conditions exist needs spiritual help other than that which the dominant Church has been able to give it, and surely the Presbyterian Church, as the one which has assumed responsibility for this country, can not deny this help, and in unstinted measure. When men and women learn to think, to reason for themselves, these tragic conditions will tend to disappear, and Christian education must be the means of bringing this about.

The dominant feeling of Protestant missionaries in Venezuela is one of encouragement, because of the evident opportunities for unlimited expansion. Every effort should be made to make immediate progress. An intensive educational program should be planned for Caracas and the work in this city should be well manned and equipped before any extensive program is launched looking to the evangelization of the interior. In a sense, the work of the interior and that in Caracas must be carried on simultaneously, since each will depend on the other for support. But there should be a system of strong schools in the capital which can receive and educate the boys and girls of that city and of the interior towns and cities, sending them out again to their respective communities imbued with Christian idealism and to work as leaven in the unevangelized society.

Evangelistic work should be intensified in the city of Caracas, through the help of the young men who are preparing for the work of the ministry, and evangelistic work should be opened in the centers and regions mentioned above as soon as the way shall seem to be opened for this advance through the provision of workers and the funds to sustain them.

The Southern Highlander and His Homeland*

A REVIEW BY R. W. ROUNDY, NEW YORK
Associate Secretary of the Home Missions Council

IN "From Survey to Service" Dr. H. Paul Douglass writes of "Loving a Nation through a Map." "No one who has seen Drinkwater's play, 'Abraham Lincoln' as presented on the American stage can forget the brooding of that gaunt figure over the map of the United States. In his study in Springfield, Ill., and later in the White House, Lincoln is shown passing his fingers tenderly across the boundary between North and South as though to wipe it out. He caresses the map as one caresses a beloved face, and his outstretched hands seem lifted over it in benediction."

So John C. Campbell loved the Southern Highlander; he entered into the Highlanders' lives and homes; he brooded over their problems and sought for them the pathways of larger life and light. The indelible impression from a study of "The Southern Highlander and His Homeland" is that the author's coming meant more and

*See "The Southern Highlander and His Homeland" by John C. Campbell, 8vo. Illustrated. 405 pp. $3.50 net. Russell Sage Foundation, New York, 1921. The illustrations in this article are taken by permission from Mr. Campbell's book.

fuller life for the mountaineers. In them and for them he lived, moved and had his being.

The volume that gives the results of Mr. Campbell's study and experience is a masterpiece of information and inspiration, a reservoir of scientific treatment, a manual of tested methods and policies in the fields of civic organization, patriotic achievement, social welfare and missionary service. The people are portrayed through the avenues of a great soul.

"There is this difference between the great and the little souls of earth: the little soul, disappointed, ceases to dream; the great soul dreams on and makes his dreams come true. Every great soul of man has had its vision and pondered it until the passion to make the dream come true has dominated his life." Every page reveals

FOLLOWING THE TRAIL IN THE SOUTHERN HIGHLANDS

the author's desire to decrease while the mountain people increase. This great soul lived among them as one who served.

Doctor Campbell gives the facts; the facts gripped and filled his heart. He saw straight and saw the whole of "a land of promise, a land of romance, a land about which, perhaps, more things are known that are not true than of any part of our country."

In going to these people in his young manhood, Mr. Campbell felt the call of the blood. His own people in "earlier times were Highlanders in those other Highlands." Underneath that fact was his "gratitude to the South for having taken within its hospitable doors, during a great epidemic in ante bellum days, a lad just from Scotland who had come to seek his fortune in this land of promise, a lad whose memory was very dear" to him, his own father.

In 1895 as soon as he was graduated from Andover Theological Seminary in Massachusetts, John Campbell began work for these people under the American Missionary Association. He became school principal at Joppa, Alabama, on the southern edge of the mountains twenty miles from the winding Tennessee and its rich bordering farm lands. In this county no Negro is allowed to reside. All are white folks.

Later he heard "the call of the Cumberlands," and a second period of service followed at Pleasant Hill, Tennessee, on the Cumberland plateau.

His third experience in mission school work was at Piedmont Academy, now Piedmont College, on the edge of the Highlands merging into the coastal plain seventy-five miles from Atlanta. Six years

WHAT SHALL WE DO FOR THESE CHILDREN OF THE HIGHLANDS?

of critical study and personal survey of the entire mountain region followed. He traveled the whole area; he gave exhaustive study to seventy out of the two hundred mountain mission schools, small and large. He came to know the people intimately in their homes, in their retreats in mountain fastnesses, in their economic, social and religious life. This experience, made possible through the Russell Sage Foundation, under whose auspices he worked until his death, together with his religious training, educational fitness and sound judgment made him the authority upon the Southern Highlands.

Mrs. Campbell, who has edited this posthumous volume as a work of love, writes of her husband: "His great love for the people, whom he felt in a peculiar sense to be his own, his thorough understanding of them, and his simple and spontaneous friendliness won

him a welcome everywhere. Many a time have I seen him before the hearth-fire of some little cabin, as much at home in the group there gathered as in the most polished assembly and far more happy. Many a night have I known him to lie sleepless trying to devise means whereby the hard conditions of mountain life might be eased, or help brought to some crippled or suffering child. He never left a home without feeling that the parting was one between old friends, a feeling which usually seemed to be shared by his hosts."

Mr. Campbell's life blood is so thoroughly in his writing that even the bony facts of geography and history well nigh become romance. You are conscious in all the pages of a map laid out before you. The very scenery of the country invites worship. The mountain peaks towering above stretched out plains, the timbered woodlands and the mountain streams, the rhododendrons and the mountain laurel inspire reverence. But more than all these are the men and women, the boys and the girls of the mountains, veritable children of God, made but little lower than the angels, with the hairs of their heads numbered. We are kept in the atmosphere of the life stories of the humblest and yet of those who have often been and are bound to be exalted as the achievements of so many testify—chief among whom was Abraham Lincoln, "the first American."

The Southern Highlands constitute a great area of real America comprising parts of nine states extending from the southern borders of Pennsylvania to the center of Alabama. This mountain region embraces an area of 112,000 square miles, a territory equivalent in extent to the combined areas of New York and New England and almost equal to that of England, Scotland, Ireland and Wales. The total population is 5,330,111 of which 88 per cent is white. The large cities in this region are Wheeling and Huntington, W. Va.; Knoxville and Chattanooga, Tenn.; Roanoke, Va., and Birmingham, Ala. One and a quarter million people are living in towns of 1,000 or more. The remaining four millions, approximately 84 per cent, are to be considered in two main groups. The larger group is composed of fairly prosperous rural folks with some degree of education. They have their doctors and lawyers, their weekly, if not daily, papers and are in comfortable condition as farmers. The smaller group is of the cabin class, less educated, more isolated and needy. This number, though diminishing, is still large.

The resources of the Southern Mountains are coal, iron, lumber and agricultural products, but above all men and women. They are the pure gold awaiting only in their meagre environment the touch of the better elements of a Christian civilization to become leaders in industry, physicians, preachers, jurists, statesmen, workers for the common good. It was Mr. Campbell's clear conviction that educational methods, missionary service, religious institutions and

spirit must be so blended as to mean the rise of a whole people together in which the welfare of each shall be joined with the welfare of all. The problem of the mountains is that of rural America

A SAMPLE OF AN OLD HIGHLAND SCHOOLHOUSE USED ALSO AS A CHURCH

intensified. Its solution rests not in educating and Christianizing people out of their environments, but of developing folks for fuller and more complete living in their native communities.

The Southern Mountaineers have strong individualism. "If the question were submitted to an impartial jury as to what is the chief trait of Highland people the world over, the answer would be 'independence.' Should one ask the outstanding trait manifested by the pioneer, the reply would be 'independence.' Inquire what is the characteristic trait of rural folk, particularly of the farming class, and 'independence' will again be the answer. Put the query as to what is the prevailing trait of the American, and the unanimous verdict is likely to be 'independence.' We have, then, in the Southern Highlander, an American, a rural dweller of the agricultural class, and a mountaineer who is still more or less of a pioneer. His dominant trait is *'independence'* raised to the fourth power.

Throughout the pages of the "Mountaineer and His Homeland" there is the plea for a broad Christian service to these people; an eagerness for fuller cooperation among service agencies; a gospel which touches all of life; and never swerves from a faith in the

growing kingdom. But above all, Mr. Campbell is the exponent of a forward looking gospel by the use of which the mountain peoples are to work out their own temporal salvation.

In this program of progress missionary enterprises in the shape of Christian churches and independent schools have helped greatly. They were the providential forerunners of the public school system and stimulated its more general adoption. Missionary money has wisely lengthened the public school year. Mission schools have trained leaders and pointed the way to a higher education for many a promising youth. Missionary foresight has led to the planting of great undying centers of influence,—Berea, Piedmont, Mareyville, Lincoln Memorial University, the Berry Schools of Georgia to say nothing of the older universities and colleges whose tentacles ran up into the mountains and whose background and continuance represent the best religious traditions and guidance.

An illustration from the experience of one denomination points the way of worthy service in a day of adaptation. With the close of its church day-schools in a number of locations the mission board "undertook other public service and now maintains community work at these stations, endeavoring, through public-spirited men and women, to develop still further the self-reliant neighborhood spirit which was manifesting itself. The different communities are kept in touch with one another and with the outside world, and their influence widened locally by a corps of workers—physician, nurse, agricultural expert, domestic science teacher, boy scout master, pastor and others; all, as it were, circuit-riders of education in its broad sense—serving their own and other communities in the way in which they are severally prepared to serve them. As ambassadors of cooperation, they seek to link these communities together for the common good, and to enlist in cooperation with them toward this end the broader civic and educational forces of county, state and nation."

"The temper of the Highlander is the independent democratic temper of the frontiersman, caught between the ridges and hardened by isolation into an extreme individualism, while the frontier itself has passed on to the westward and vanished. In the meantime a new age, one that calls for cooperative service and community spirit, peers over the mountain barrier and with puzzled and critical eye views this individualism not as a natural result of conditions which could not be controlled, but as evidence of a people strange and peculiar and somewhat dangerous withal."

As the prophet of this new era of cooperation, Mr. Campbell has overlooked peculiarities and has been a tactful, patient, practical leader. He organized and promoted the Mountain Workers Conference now in its tenth year of service. With deep religious convictions used in a broad inclusive spirit he has led the way in progressive

educational policies and advanced social methods. The new day now awaits the leader who will bring similar cooperation into the religious forces of the mountains and breathe into them a divine fellowship of common aims and a common loyalty to one Lord and Master.

Fuller cooperation should characterize the seventeen denominations now doing purely religious service. While there is a little overlapping and friction, there should be none. The needs are too great for any misdirection or duplication. But the native church membership itself must be reborn into the realms of true brotherhood in which one is Master, even Christ, and all are brethren. Including the Primitive, Missionary, Hard Shell and various other sects and sub-sects "the Baptist church is the predominant, or if the term be

THE MOUNTAIN STORE—THE MEETING PLACE OF THE NEIGHBORHOOD

allowed, the 'native' church of the Highlands." One-third of the population of 5,000,000 are church members—779,988 Baptists, 609,537 Methodists, 115,513 Presbyterians, 4,270 Congregationalists. Native churches are also made up of twelve kinds of Presbyterians, fifteen kinds of Adventists, four kinds of disunited United Brethren. These many subdivisions appeal earnestly for a cooperation in both spirit and form and for a Christian leadership more anxious to win followers of the Great Leader than to make sectarians in belief and narrow denominationalists in practice.

May the spirit of wisdom and understanding, of patience and cooperation, of hard work and high hopes which found its dwelling place in John C. Campbell go marching on until crowned with victory the full measure of character, good will and brotherhood is attained by the Southern Highlanders.

THE FAN CONTAINS THE INVITATION

WHY GIVE THE GOSPEL TO AFRICA?

CAN CHRISTIANS IN AMERICA LIGHTEN CHINA'S LOAD?

The figures for this poster were cut from picture sheets. The burdens were made from different colored cardboard. A few strokes of the brush fastened the burdens together, indicated the path and made the letters.

HOME MADE MISSIONARY POSTERS

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

THE MISSION AND METHODS OF CHARTS AND POSTERS

Who are your speakers?

Not only the messages of the men and women on your platform but the messages of the charts and posters on your walls, or which might be on your walls, are of importance. Vacant pulpits mean possible messages undelivered. Vacant walls in your Sunday-school and parish buildings mean opportunities missed. A number of missionary leaders who have specialized on effective utilization of wall space give us their methods this month.

MAKING MISSIONARY POSTERS

By B. CARTER MILLIKIN,
Educational Secretary Board of Foreign Missions, Presbyterian Church in the U. S. A.

We have only begun to realize the possibilities in missionary advertising. Why should not the principles and methods found most effective in commercial advertising be used to press into the consciousness of the people of our churches outstanding missionary facts, ideas, objectives, needs?

In a great many churches and Sunday-schools there will be found some one engaged in advertising as a business. Often such a person will be glad to contribute his experience. Get him sufficiently interested in missions, and he will give time and thought to the devising of striking methods of presenting missions through the eye.

Posters—well made and wisely used—are highly educative both to those who make them and to those to whom they present their message.

Certain characteristics well made posters must have:

Unity. The poster as a whole should present one idea or a group of closely related ideas.

Simplicity. A complicated poster rarely gets its message across.

Accuracy. The message of the poster is impressed whether it is correct or incorrect. To serve our purpose the message of the poster must be true.

Charm. Arrangement, color scheme and design should receive careful attention so that the poster may really attract. Blank space on the poster is as important as type. Overcrowding renders a poster ineffective. Home made posters usually attract more attention than those which may be bought ready made; what is more important, some one or some group will have received the message of the poster through the process of its manufacture.

Growth. The poster should, if possible, grow before the eyes of the observers. Where feasible, it is very profitable to use a poster which, while it arrests attention, reveals at the outset only part of its message, this message being completed by additions affixed later.

Posters need not be expensive in order to be effective, nor do they need to be fancy works of art. A little genius on the part of the Committee in selecting the ideas to be displayed, and artistic arrangement of available materials, are what count.

Poster contests may be used with good results in Sunday-schools and in Young People's organizations. For example, the following method has been found very successful:—

Let the Missionary Committee of a Sunday-school announce a poster contest for the classes in, for instance, the Intermediate Department. A clear statement should be made as to the rules of the contest:

Posters to be uniform in size (22 by 28 inches is a fair standard).

No article costing more than five cents should go on any poster.

No adult, not even the class teacher, should have a hand in the manufacture of any poster.

Posters should be presented on a given date,—two or three weeks from the start of the contest.

Some one who knows the advertising business should judge the posters on their merits as advertisements of missions in the particular field chosen.

The poster which is deemed the best should, as a reward to those who made it, be hung as a permanent exhibit in the Sunday-school room, until such time as, in some future contest, a better poster is produced.

Sometimes the interest of the children in the making of the posters can be used to induce them to meet together for two or three weeks prior to the contest, to study the field which they are later to advertise. Thus the work can be made extremely educational.

Pictorial materials for use on posters are more generally available than is realized. Such magazines as "THE REVIEW," *The National Geographic* and *Asia* are full of them. The mission study text-books in any given year teem with large ideas and important facts which could be presented in striking chart or poster form. The Annual Report of your Board of Foreign Missions is a perfect gold mine of suggestions.

Perhaps a word of caution is in order in the matter of statistics. These, if used at all on the chart, should be very few, very clear, and germaine to the theme of the poster as a whole.

The Mission Boards, too, have a few posters now and then which can be purchased. They do not, however, compare in effectiveness with those posters made in the Sunday-schools and the churches, and expressing local interest and talent.

TEN CHARGES TO CHART MAKERS

By EDITH P. THOMSON

For a number of years Miss Thomson made the charts which were displayed at the Foreign Missions Conference at Northfield, and featured in the Helps for Leaders published by the United Study Committee.

1. Remember that the chart is really worth while. It can talk longer, and perhaps at times more impressively than you can. Visualization is one of the first principles of the most successful memory systems.

2. Face the fact that anything worth while requires some time and at least a little money. Appoint a chart committee as auxiliary to the program committee to assist in gathering ideas, or to help in the mechanical details, and secure a small fund for needed materials.

3. Do not say "I can't," just because you never tried chart-making. If you can secure the help of an artist, by all means do so. If not, try to enlist a high school boy or girl. Mechanical or map drawing forms the basis of a host of effective charts, and these studies are usually included in school courses. Perhaps the missionary chart may prove the boy's or girl's first real step toward vital interest in missions. But above all, do not be afraid, if necessary, to try alone.

4. Get the habit of looking through the lesson or chapter to be presented for

a. Some central theme or teaching.
b. A summary or conclusion based on several leading facts.
c. Statistics that may be related or compared in a simple diagram or picture.

This will answer the question, "What shall we put on the chart," and it is a fascinating study.

5. Having the ideas, how shall we present them? Study the billboards, and the advertising columns of magazines or periodicals, missionary and otherwise, for suggestions in design. You will be surprised to find how easily some of these may be adapted.

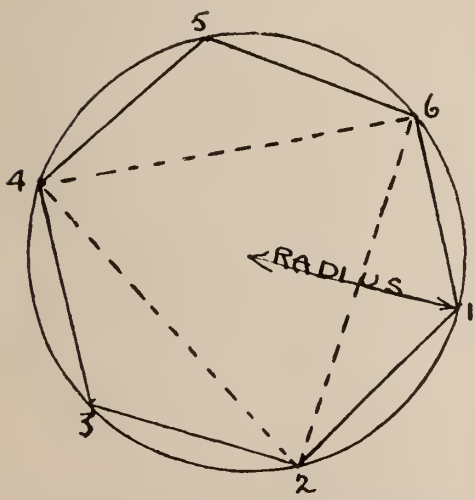
6. Consult the *World Survey*, published by the Interchurch World

Movement, and accessible at most Mission Board Rooms, for simple map charts and for line or figure diagrams. The two volumes of the Survey are brimming over with charts.* Many of the designs can be modified to fit other sets of statistics, and one so simple as not to require an artist, but merely the help of ruler or compass. So wide also is the range of subjects treated that many of the charts shown may be appropriately copied to illustrate general programs, or the chapters of the year's textbooks in Home or Foreign Missions.

7. Keep a file for suggestions and for missionary pictures. An ordinary letter file box can be made to answer this purpose by replacing the guide letters of the alphabet on the different sheets with names of countries, topics, etc. Pictures from magazines often work into very effective posters with the addition of but a slight amount of lettering.

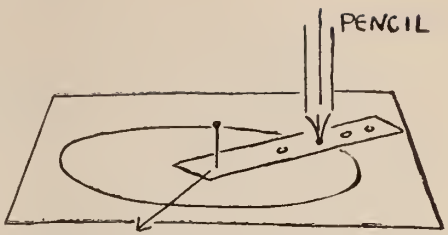
8. A cheap and handy outfit of working materials may consist of

a. Large sheets of manila or of white shelf paper.
b. Higgin's India Ink, both black and red.
c. Colored marking crayons.
d. Faber flat pens, in two sizes, for varying styles of letters.



To divide a circle into three or six parts mark the radius six times on the circumference.

*Copies sent from the REVIEW office on receipt of 20 cents for postage.



A pin, a pencil and a piece of cardboard punched with holes will be useful in making circles of various sizes.

These are warranted to make lettering a delight even to the novice.

9. Cloth Charts.—If more elaborate charts for repeated use are wanted, use cloth, which can be folded and carried without tearing. A set of rubber stamp letters with ink pads gives best results on cloth. One and one-half inch size, capitals and small letters, can be read in a large room. It will be necessary of course in using these, to reckon the length of words and lines for the whole chart, before touching the cloth itself. Colored crayons make the most satisfactory picture on cloth. After doing the crayon work, press the picture quickly on the wrong side with a moderately hot iron to prevent smutting.

Keep on hand a bit of Chinese white paint to cover up possible errors in lettering in indelible ink, a very necessary precaution!

10. The best chart combines information with inspiration. Its force is weakened if we try to present many lessons on a single chart. One appeal on one chart, is a motto we can safely trust to lead to good results.

CHARTS AND MISSIONARY FUNDS

Dr. H. F. Laflamme, one of the Secretaries of the New York Federation of Churches, tells a striking story of the influence of a simple chart or motto:

"About ten years ago, the pastor of a very wealthy church placed over his pulpit one of the quotations which the Laymen's Missionary Movement had printed.

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

The striking statement laid hold of the conseienees of his people. A wealthy woman who was not interested in missions eame to the pastor and said:

"I wish you would take that *sign* away. It offends our aesthetie taste, and is not in keeping with the beautiful surroundings."

The pastor urged that the motto was giving a message and that unquestionably it would greatly inerease the gifts to missions. She proposed that she would make a gift of $500 a year if he would remove the motto. It had touched her conseienee, as well as offended her aesthetie taste.

"Five hundred dollars is not enough. That motto is worth a missionary a year," he said. Then he talked with her earnestly about her opportunity for using God's money for God's work. She finally deeided to assume the support of a missionary at $1,200 a year.

The pastor moved the motto to the Sunday-sehool room where it again began its quiet work. The woman has sinee given $50,000 to a loeal eharity and still supports her missionary. From the ehart whieh offended her aesthetie taste she learned her first real lesson in stewardship.

MAKE A CHART!

Brenda L. Mehlhouse,

Secretary of the Junior Luther League, United Lutheran Church in America.

If you want to arouse interest in that missionary meeting you are planning—MAKE A CHART!

If you want to make an attractive display of books at a missionary convention, and want to properly advertise them—MAKE A CHART!

If you want to fill that young people's society with new zeal for the missionary enterprise—MAKE A CHART!

If you want to enlist the Juniors and awaken their interest—MAKE A CHART!

If you are planning a Japanese tea, or a missionary soeial of any sort—MAKE A CHART!

If you have some brand new missionary books in the library and want everybody to know about them—MAKE A CHART!

If there is a Missionary Institute or eonvention to be held near by, or you want to seeure delegates to a summer school of missions—MAKE A CHART!

If you have some salient faets that you want to bring before your hearers in a missionary meeting—don't just say them—MAKE A CHART!

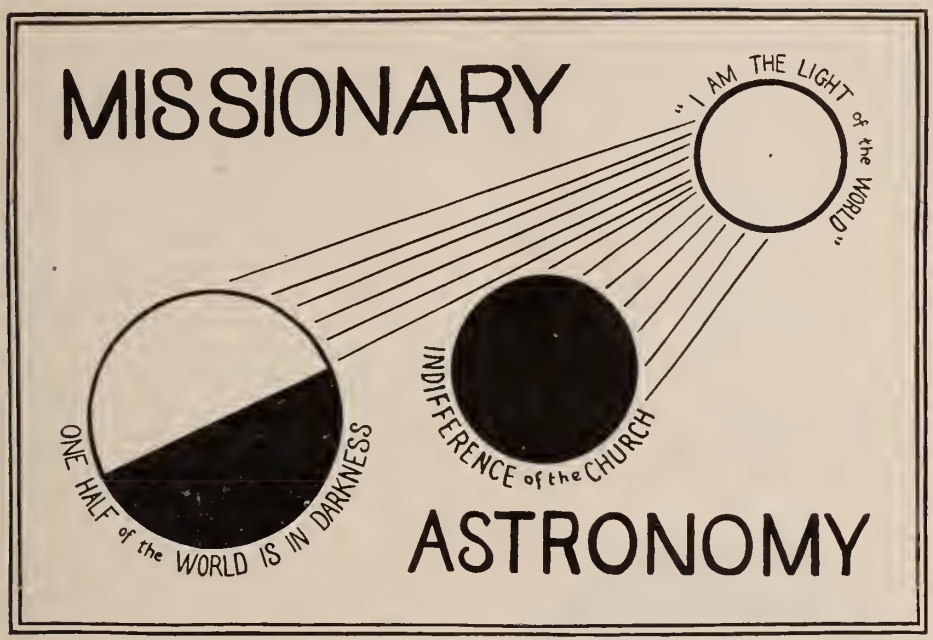
But—if you do not wish many people at your meeting; if you fear that the books you have will be too widely advertised; if you do not wish the uninterested to beeome interested in any event—then—DON'T MAKE A CHART!—for results prove that charts will do just those things!

But how? Get a goodly supply of eardboard, some old magazines, crepe paper napkins of all deseriptions, eolored peneils or inks, paste and seissors, and you are ready. Enlist a group of young girls in this work.

Take a half sheet of eardboard, and neatly print the subjeet of your meeting, or whatever you may want to advertise, or if you eannot print, eut the letters from the "Saturday Evening Post," or some other paper. Select an appropriate picture from a magazine to deeorate the card, and add the time and place of the meeting, or some special faets you wish to announee. It is very simple. A few striking sentences, or a few words well thought out adds to the effeetiveness.

What shall we make? Here are a few suggestions of what has been done:—

A Mission Study Class studying China had a set of bright orange colored eharts with pictures (the Missionary Edueation Movement Picture Sheets obtainable from all Boards gave these) and large Chinese char-



acters in bright blue to decorate the card. Facts about China were printed at the bottom. These gave atmosphere to the room during the class.

A class on Africa has a set of black cardboard charts, with African pictures, the lettering in white ink, and the titles of the chapters of the book in large white letters.

A class on "Christian Americanization" had large white cards gaily decorated with patriotic emblems, flags, Liberty Bells, eagles, etc., cut from a roll of crepe paper.

Light lavender cardboard decorated with Japanese pictures for Japan; Indians, red cardboard, with brown wrapping paper tepees; blue cardboard, with white igloos and icicles cut from white paper for work with the Eskimos; and cards decorated with parrots and palm trees for the work in the islands of the sea are other suggestions.

A Young People's society always announced their meetings in a most attractive way by posters decorated with figures cut from crepe paper napkins. These come in a host of designs and work up easily. The name of the month was printed at the top of the card, and the notice of the meeting in the center. Then the card was attractively decorated.

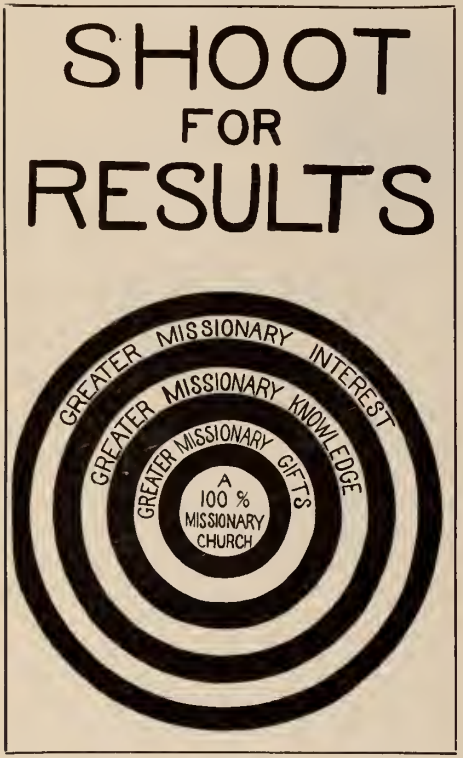
For February,—valentine symbols, or flags and patriotic emblems were used.
April,—Easter flowers.
May,—Spring flowers.
June,—some with roses, pink and red, others with delicate sweet peas.
July,—patriotic emblems were again used.
August,—yellow daisies.
September,—golden rod.
October,—pumpkins and Halloween symbols.
November,—a large turkey graced the card.
December was bright with holly and poinsettias.

Not only were the regular missionary meetings advertised in this way; but the social meetings, the special doings, the committees as they were appointed, and all the other activities of a live young people's society.

For the Juniors there are unlimited possibilities. An object tied to the card is a most effective way of catching the small boys' and girls' interest. For a Japanese meeting, Japanese fans or tiny lanterns fastened on the card, for mountaineer work, a little rude hut constructed of cardboard and brown wrapping paper. Sometimes a tiny doll, or some toy will add interest. It will pay you to take a trip through the five and ten cent

stores and see the things that will lend themselves to a poster. Three real candles on a pieture of a eake eut from an advertisement of Criseo made a most effeetive way of getting the Juniors to a Birthday Party of the Junior Soeiety.

Another easily made eard to attraet their attention: a large owl



drawn in black erayon, and the words "Be Wise and eome to Junior Soeiety."

For recording the amount in the treasury an Orange Tree Chart ean be made. Draw the trunk and branches in brown, add a green leaf, eut from green paper for every eent in the offering, a white orange blossom for every niekel, and a yellow orange for every dime.

Try a "Fishbowl." Draw with blaek peneil an outline of an aquarium. Cut out of white paper little fish, make these "gold fish" by adding a few streaks of eolored erayons. For every new member brought to the soeiety, add one of the fish to the chart, writing name above the fish.

"Under Many Flags" was attraetively advertised by a card with several ehildren of foreign lands eut from a missionary magazine, and a row of tiny paper flag pins (may be obtained from the Boards or from the Sunday-sehool supply houses).

For medieal work, nurses and doetors eut from the magazines can be utilized. One effeetive eard had large red erosses at eaeh eorner, an automobile with the ladies inside transformed into Red Cross nurses by the aid of white paper headdresses, and a group of children standing before a row of pill bottles (also eut from a magazine) and below the jingle "Doetors and nurses and pink and white pills, To heal the siek and eure all ills," and the time of the meeting.

A Committee in your loeal soeiety, or the larger organizations to provide suggestions for eharts to advertise meetings, books, speeial events, and all phases of missionary work, will play no small share in its suceess.

STORY OF ONE EXHIBIT

One of the distinctive features of some of the great eonventions and conferenees of the Southern Presbyterian Chureh is the unusual exhibit of charts which have made never to-be-forgotten impressions on thousands of people. Miss Isabel Arnold of Elkins, West Virginia, has developed for the Foreign Missions Exeeutive Committee a eolleetion of charts and mottoes that are truly remarkable.

During the summer the eharts make up the wall program of the various conferenees at Montreat, N. C. Every year in its sessions, the General Assembly faces the most vital needs of its seven mission fields, strikingly presented on eharts, and sees on the walls the reeords and comparisons of progress. The eharts are also available for use at various other conferenees and for the Mission Board offiees.

Miss Arnold has taken four verses of Seripture as the basis of her work.

1. The command to the Israelites to "Set up great stones and plaster them

with plaster: and write upon them all the words of the law," which suggests the wisdom of visualizing the needs of the world and the commands of our Lord, to His Church to carry the Gospel to all the earth.

2. "The hand of the Lord was upon him." Much prayer has been back of this chart exhibit. There has been always a recognition of the fact that the hand of the Lord must direct the planning, the designing, the executing and the placing of the charts if His message is to be spoken through them.

3. "For glory and for beauty" the priests garments were to be. "Surely," said Miss Arnold, "each chart I make must be for the glory of God, and must possess such beauty that the attention of even the casual observer will be held at once."

4. "The children of this world are in their generation wiser than the children of light." The advertisements of the day testify to the truth of the statement.

Here are the stories of the development of some of the charts as told by Miss Arnold:

One summer at Northfield, Dr. Sidney Gulick spoke of conditions in Japan and the alarming number of suicides among the student body who were without Christ and without hope. He gave a word picture of Kegon Falls over which hundreds of suicides have gone to their death. The first student who took his life there, had this note fastened on his body:

"Neither philosophy nor religion answers life's deepest problems. I go to the other world to seek the answer."

The thought came at once to trace a picture of these falls, which proved to be a beautiful cascade of great height, and print with it the facts of student suicides in Japan. This chart has been most effective in sending the call for Christian work among the students of Japan.

Dr. Springer in his book, "Pioneering in the Congo" says that the falling water, never ceasing, of Victoria Falls in Africa, visualized to his mind the millions of Africa's people hurled into eternity without any knowledge of God. So I secured a beautiful picture of Victoria Falls, and printed along side of it a condensed story from Dr. Springer's statement, adding the religious statistics of Africa's millions.

On reading one of our mission study books, "Under Marching Orders," by Ethel Hubbard, these words arrested my attention:

"If as a good citizen you would follow your country's flag to the ends of the earth,—would you not just as promptly follow the Christian flag any where it might lead? If you follow a flag you put yourself under marching orders. Where the commander says 'Go,' the soldier directs his steps."

I had for a headline to this chart the great commission, Matt. 28:19, 20; and then the picture of France with the U. S. flag over it. By its side was pictured the Orient, with the Christian flag over it. The coloring was good. Under the picture were the words already quoted. This chart has especially appealed to young people, and many copies have been made of it.

"The A B C of Exhibit Planning," by E. G. Routzahn ($1.50, Russell Sage Foundation, N. Y. City) is the most helpful book I have found. Always in my reading I keep the exhibit work in mind, culling facts, collecting pictures, even when they serve only from the standpoint of a good color suggestion.

I have had enough experience to know that this work does bear fruit. As one man sat looking first at one chart and then at another, tears filled his eyes. He said the need of the world had never been so visualized to him before. The tears were followed by an earnest purpose to do more to meet the world's need. I have had young people at Conferences say that the charts made more impression on them than any word spoken from the platform. At one conference where

people were hurried, a few even missed meals to copy facts from the charts.

The charts or graphs are about 4½ by 5½ feet in size, and are made with Rubens Crayons on good quality muslin, and are lettered with rubber printing outfits. Money, time, strength and prayer have been invested in them, and the investment is a paying one."

Miss Arnold designs her charts and does the lettering, and has an artist to do the color work.

FROM ACORN TO MIGHTY OAK

A number of years ago a woman printed three missionary quotations on sheets of drawing paper and took them to her missionary meeting. They made such an impression that she decided to make three new ones for each meeting in the year. Gradually she added borders and pictures and "foot pieces." Other people became interested and were willing to help until the "Mary Hill Posters and Charts" have become as widely known as the "Mary Hill Literature Boxes," and hundreds of posters are now out on their educational and inspirational mission in different parts of the country. From March, 1920, to March, 1921, over 500 were sent out, and in the next six months the number had grown to 1526—from March, 1921, to October, 1921. From coast to coast they go, and from North to South. The posters are loaned to conferences, conventions and local organizations with no charge except for express. Often they are scheduled many months in advance.

The exhibit is made up of various styles of posters, charts and pictures, from simple mottoes to portraits of value. Gifted artists, practical workers—men and women of many talents—have become interested and have given valuable help. For further information write to Mrs. Horace M. Hill, 415 Oak Grove Street, Minneapolis, Minn.

Quotations from Mrs. Hill's Note Book

"Seeing a thing is worth a hundred descriptions of it."

A lesson may be told by a poster in a moment, which many printed pages can not convey.

The effectiveness of the poster depends largely on the care and accuracy with which it is worked out.

Posters must first catch the eye, then invite further, though brief, inspection.

Hamilton King, who stands at the head of poster design in America, epitomizes poster essentials:

"Posters should 'seize' a moment, exploit a situation with one daring sweep of the brush or pencil.

THREE THINGS TO AVOID:

1. Mass of small letters or too many letters of one kind.
2. Elaborate and intricate detail.
3. Ill suited values in shade and shadow.

Masses of small letters are not only useless, being illegible except at close range, but tend to confuse the composition and detract from the importance of the principal figures and the general clearness of the conception.

Space between words should be about the width of the narrow letters.

Some artists succeed in printing beautiful letters with a tooth pick. Stub pens are useful for large letters.

MATERIALS FOR POSTER MAKERS

By Maude Evelyn Bradley,

Director of Arts and Crafts in the High School, Pawtucket, R. I.

Simple, flat shapes and a few colors, well arranged, are more effective than complicated affairs.

Helpful material to use in the construction of posters, colored crayons, water color paints, colored papers, samples of wall papers and borders, magazine pictures and covers, carbon paper for tracing.

Colored crayons—Very satisfactory crayons may be purchased in the five and ten cent store or in any shop carrying toys. Binney and Smith Co., 81-83 Fulton Street, New York City,

sell a very fine crayon called "Crayola."

Pencils—A white marking pencil used on a black or dark gray cardboard is effective.

Most unusual results are obtained by using a common carpenter's pencil. The graphite is so wide and flat, that the point may be sharpened in various ways, giving a variety of strokes.

1. Sharpen pencil to a point resembling a chisel. This gives a broad, flat line which is especially good in making Roman letters.

2. Sharpen pencil to chisel point and then cut a notch or notches in the edge. This point makes letters of either two or three lines which are very pretty.

3. Experiment with the various points in making borders around the edges of posters—With chisel edge make a long stroke and two short strokes. Repeat around cardboard. With notched point make a horizontal stroke and then a vertical, etc.

Water color paints—If paints cannot be secured at a local shop, send to Milton Bradley Co., Springfield, Mass., or The Prang Co., 30 Irving Place, N. Y., for catalogues of art supplies.

Many of the photographic supply shops carry Japanese water colors in book form. A small piece, cut off and put in water, forms a wash which is particularly good for tinting photographs or magazine illustrations.

Milton Bradley Co. has a new poster paint called "Tonal Tempera Colors." There are 23 colors and silver and gold. These come in glass jars, dry quickly and do not fade. The color effects are new and quite different from the usual line of paints found on most posters.

Inks—Higgin's Waterproof Inks come in many colors and are splendid for lettering. They can be purchased in art shops, or from Chas. M. Higgins and Co., 271 Ninth Street, Brooklyn, N. Y.

Papers—Prang Company "Enginex" papers for posters and cut out work—27 colors, assorted package 9x12, 100 sheets, 60c, sample booklet free.

"Construction papers" for heavier cut out work and backgrounds—9x12, assorted, 50 sheets, 50c, samples.

Strathmore Paper Co., Mittineague, Mass. Strathmore papers and boards —fine for large posters and charts, various grades for pencil, pen and water color work, samples.

Ask a wall paper dealer for one of his last season's sample books. It will prove a veritable gold mine of poster decorations—flowers, autumn leaves, landscapes, etc. Cut out around the designs and paste on cardboard poster or chart.

Passe-partout binding in various colors makes very attractive borders on posters.

Prang Company Silhouette Papers, "Enginex," black, noncoated, size 24x36 per doz. sheets, 48c "Prismo," black, coated on one side, 24x36 per doz. sheets, 65c.

Effective posters are made by using silhouette designs. Trace around any figure or unit by laying same on black silhouette paper and marking around edge with pencil. Cut out and paste.

Hints on Lettering

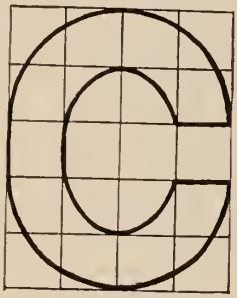
Good tools are essential for good lettering. Lettering pens are of great help and all stationery stores and art supply firms now carry a variety of different styles. The "Sponbill Pens" (Prang Company) are especially good for this work. Different effects may be obtained by using various sizes.

A printing outfit is a great asset to one who has many charts and posters to make. These are well worth the initial cost. Milton Bradley Co. carry a very good one for $4.50, which contains an alphabet of capitals, small letters, figures, pad, ink, rule, etc.

It is much easier for some people to cut out letters than it is for them to draw them. Squared paper is excellent for this. It comes blocked off in squares of various sizes, but the quarter inch is best for poster letters. Cut out pieces about one and one-half by

two inches, fold through center and cut letters. Or, use this squared paper for a foundation for printed letters.

For a fine book on lettering, send to the School Arts Magazine, 25 Foster



SUGGESTION FOR CUT-OUT ALPHABET DRAWN ON SQUARED PAPER.

Street, Worcester, Mass), for "The Art of Lettering," by John T. Lemos, 75c.

Squared paper may be purchased at any art supply shop or firm.

To save time, patience and eyesight, place a large sheet of squared paper (or several small sheets pasted together) under the poster paper so that the former projects on the right and left sides. With a ruler carry the guide lines across the poster paper. This saves much measuring.

Making Hectograph Pad

A hectograph pad is a great convenience to one who wishes to make duplicate copies of invitations, programs, announcements, etc.

1. Take a rectangular cake tin about an inch deep, ten inches wide and thirteen inches long, or one approximately this size.

2. Measure the pan with water to see how much material is needed. Take three ounces powdered gelatine and one and one-half pints of glycerine to one-half pint water. This is sufficient for a hectograph the size stated.

The proportions are six ounces of ground white glue to one pint of glycerine. Gelatine may be substituted for glue. It does better work but does not last as long. Order the glycerine at a drug store and ask that a few drops of carbolic acid be added to it. This prevents the pad from moulding.

3. Add a little hot water to the glue and dissolve in a double boiler to prevent glue from burning.

4. When thoroughly dissolved, add the glycerine. Pour into pan. If too soft, melt and add more glue. If too hard, melt and add more glycerine.

5. If there are bubbles on the surface, prick with a pin. If surface becomes rough, set in moderately warm place, as on the radiator. Pan must be level.

6. Make writing or drawings with hectograph ink, and heavy pen on hard paper. Make a broad line.

7. Allow ink to dry. Do not use a blotter.

8. Dip a sponge in cold water. Press nearly dry. Moisten surface of the pad.

9. Place written sheet of paper, face downward on pad. Smooth paper with hand so that all parts stick to the pad.

10. Leave paper on pad for about three minutes and then remove gently.

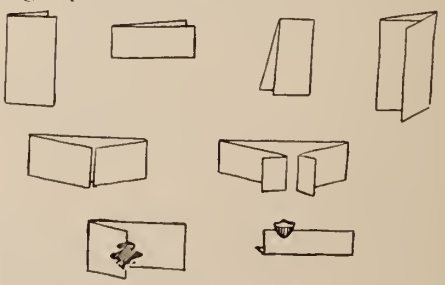
11. Moisten the pad again.

12. Place a sheet of hard paper on inked surface and smooth it as in the original copy.

13. Remove the paper carefully and repeat the process as many times as desired.

14. If the pad is covered with strips of paper to the edge of the writing, the paper used in copying can be more easily removed.

15. When through copying, wipe the surface with a sponge dipped in slightly warmed water.



SUGGESTIVE FOUNDATIONS FOR INVITATIONS -etc-

Woman's Foreign Mission Bulletin

Edited by Mrs. Henry W. Peabody, Beverly, Massachusetts.

WITH ONE ACCORD, IN ONE PLACE

The International Missionary Council, which received editorial mention in our November number, succeeds the Edinburgh Continuation Committee, which was organized in 1910, and was reorganized as an Emergency Committee to act in Great Britain and America during the war. The new Council is made up of duly appointed representatives of the National Protestant Foreign Mission bodies of Europe, North America, Asia, South Africa and Australia.

The first meeting of this Council was held at Lake Mohonk, New York, September 30th to October 6th, and brought together sixty-five delegates, some of whom came from as far away as Australia and South Africa. A Chinese professor and a Japanese Bishop sat side by side. There were two representatives of India, one a Burmese, the first Oriental woman to serve on such an International Council. Dr. Ma Saw Sa, Fellow of the Royal College of Surgeons, and for seven years superintendent of the Lady Dufferin Hospital, Rangoon, is worthy of such recognition. The other Indian was Dr. S. K. Datta, Associate Secretary of the Y. M. C. A. of India. There was an Anglican Bishop, head of the Society for the Propagation of the Gospel, the Rt. Rev. George Lanchester King, D.D., also Colonel Sir Robert Williams, President of the Church Missionary Society, Rev. Frank Lenwood, Foreign Secretary of the London Missionary Society, Dr. John H. Ritson, Secretary of the British and Foreign Bible Society, Mr. Kenneth Maclennan, the moving spirit in missionary education in Great Britain, Major Robert R. Moton, of Tuskegee, a Christian statesman worthy of any place of honor, and Professor J. E. K. Aggrey, once an African prince from the bush, now professor of psychology in Livingstone College, North Carolina. There were representatives of Norway, Sweden and Switzerland, both German and French. There was a representative of Holland, with several of our good neighbors from Canada, and there was Pastor Couve, leader of the French Protestants. Mr. J. H. Oldham, Secretary of the International Missionary Council, Miss G. A. Gollock, Secretary of the British Board for the Preparation of Missionaries and Miss Florence Mackenzie, Principal of the United Free Church of Scotland Woman's Missionary Training College came from Great Britain. From America Mrs. Wm. Boyd, President of the Federation of Women's Foreign Mission Boards, and Miss Belle Bennett, LL.D., President of the Woman's Missionary Council of the Methodist Episcopal Church, South, were among the women members. There were also secretaries of the leading Boards of Foreign Missions of North America, and missionaries from foreign fields. Over the conference presided Dr. John R. Mott, who kept the conference steadily at work, morning, noon and night.

Matters of vast importance came before the conference and were discussed freely and in the best of spirit. They were none of them problems that one Board or one country could settle, but were vital questions requiring the closest thought and earnest prayer of all for their solution. The spirit of the conference was marvelous. "Not since Edinburgh," said Mr. Oldham, "have we had a meeting like this." Grave responsibilities, differing view points were fully appreciated. One felt that for the first time since the war these matters could be met by an international body, but one felt also the absolute need of Divine direction.

Among the subjects on which we must agree if we are to work as one

great army for the coming of the kingdom of Christ is The Relation of Churches in the various nations of Asia and Africa to the Mission Boards at home and the organized missions on the field. Dr. Arthur J. Brown presented the paper which led to a very full discussion and the appointment of a committee made up chiefly of representatives of these churches in Asia and Africa. It is a sign of hope that with the strengthening of the Church the leaders should desire, in some cases, greater independence, and it is a sign of greatness on the part of the British Continental and American Boards that they welcome these signs of growth. Only as the great churches of the East begin to meet their own problems and settle their own policies can they grow into maturity and out of dependence.

The report of this committee was a finely expressed statement, urging, not independence, but cooperation.

A matter of great perplexity to the Boards and to the fields is the settlement of the status of the German missions which were so sorely disturbed during the war. It is not easy to determine the future of some of these missions. Not all the war restrictions are removed but it is hoped that the solution may soon be in sight and that again many worthy missionaries may be restored to service.

One of the interesting personalities in the conference was Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, who led the recent commission through Africa and presented the needs of the Dark Continent with some valuable suggestions for meeting those needs. Dr. Jones had with him Rev. and Mrs. A. W. Wilkie, missionaries from the Gold Coast, and Professor Aggrey.

One of the most interesting discussions was that on Education, based on the paper by Paul Munroe, of Columbia University, and the paper in reply by Sir Michael Sadler of Great Britain.

Miss Gollock, an able representative of the women of Great Britain, joint editor of the *International Review of Missions,* made a deep impression with her paper on Missionary Preparation.

At every session prayer helped to hold minds and hearts together. Groups in the dining room cemented friendships, and America had the pleasure of introducing Europe and the Orient to griddle cakes, baked beans, corn on cob and apple pie, with the secret conviction, however, despite polite appreciation, that if the delegates had their choice their own national dishes might win. There was a delightful social hour at tea every afternoon, when many of the ladies of the delegation were present. If there was any lingering difference of opinion in the conference it was indicated by the attitude of the British Empire toward American tea.

It is impossible to reproduce the joy and blessedness of this conference and the great hope that through the long days together a better understanding may be brought about between all nations. In this cooperative work no one is called upon to compromise convictions. Christ prayed that "They may be one that the world may know that Thou hast sent me." And as we parted, some returning the following day to the Gold Coast of Africa, Nigeria, Malaysia, China, Japan, India, there was a feeling that nothing could break this sense of oneness in Christ.

After the conference the delegates were entertained delightfully at luncheon by Dr. and Mrs. William Bancroft Hill, of Poughkeepsie, who personally conducted them through Vassar College. That same evening a dinner was given in New York City by prominent laymen interested in world-wide missions. The spirit and addresses of the guests made a deep and abiding impression on the two hundred people present. It is only to be regretted that a larger number could not have enjoyed the spiritual blessing which they brought.

The Council will not meet in America again for four years. A meeting, however, is planned in Europe in

1923. As we sang together, "We are not divided, all one body we," we were not so strong, perhaps, on the line, "One in faith and doctrine," but all together in glorious harmony, "One in Charity." Perhaps we shall never see eye to eye in all things as we do not always perfectly agree in our own communions. Is not that the glory of the freedom of faith? As internationalism does not argue against a right nationalism, so we may, without fear of loss of personal conviction, unite in this great interdenominational effort to bring the victory of our Lord throughout the earth.

REDUCTION OF ARMAMENTS

All women who believe in Foreign Missions must believe in the Conference for the Reduction of Armaments. We are all able to help by our prayers and through an effort to circulate the excellent literature which has been issued. The Federal Council of the Churches of Christ in America, through its Commission on International Justice and Good-will, has prepared a wonderful program, The Church and a Warless World.

Women can do a great service to the cause of Christ and the cause of world peace by circulating these lessons,* designed for use in the prayer meeting for four successive weeks. Great interdenominational meetings should also bring together the people of the community so that the facts may be presented as given in this very convincing presentation. The facts are staggering, the arguments are unanswerable; the cause is most important.

*The entire set of literature may be secured for 25 cents from the Federal Council of the Churches of Christ in America, 105 East 22d St., New York City. The package includes the following: "The Church and a Warless World. The Next Step—Reduction of Armaments"; "The Next War," by Will Irwin; "Shall We End War?" by Harry Emerson Fosdick; "The Staggering Burden of Armament," by Edward Cummings; "On the Trail of the Truth About Japan," by William Axling; "Facts About the Japanese in California," American League of Justice.

The pamphlets give full direction regarding their effective use.

"EVERYLAND" REAPPEARS

The Christmas number of *Everyland*, which is to appear in December, will reproduce certain features of some of the first numbers when it appeared as a magazine for children thirteen years ago. It has now come back again to the first editor, and it is her hope that, besides making good the subscriptions for which many children have paid, and which could not be furnished through the Interchurch World Movement, it may resume its missionary character so marked in the beginning.

There is no special need of a secular magazine for children, but there is a great need for a good interdenominational missionary magazine for boys and girls of from ten to fifteen years of age.

The Central Committee on the United Study of Foreign Missions, to which this publication was referred by the Federation of Woman's Foreign Mission Boards, has accepted the responsibility and the chairman becomes the editor. Miss M. H. Leavis, West Medford, Mass., is the Business Manager and Subscription Agent to whom all matters of business should be referred, together with subscription lists and checks. Articles or stories for publication should be sent to Mrs. Henry W. Peabody, 300 Ford Building, Boston, Mass.

To missionaries who read this notice the editor would make the following request: Will you send us stories, not sermons and not articles, but real live stories of human interest related to Home or Foreign Missions, and will you send us photographs to illustrate these stories? We shall be glad to pay for manuscripts and photographs and would like every country of the globe represented in this magazine. Those who understand children know that they do not want sermons, but stories of adventure, of heroism, all with the missionary motive and background shining through. These are greatly needed if we are to train our boys and girls to take a real and

intelligent interest in the great work of the Kingdom of God.

Miss Lucile Gulliver, the associate editor, has had a remarkable experience while traveling through Europe to secure material for a series of Geographical Readers. This work was interrupted by the war, but we will guarantee that our boys and girls will be interested in her department to be known as "Miss Gulliver's Travels."

Miss Margaret Applegarth, Mrs. E. C. Cronk and Mrs. Hosmer Billings are also Department editors.

The price of the magazine is $1.50 for a single subscription, but we are making a special offer (until February) of a club of five subscriptions for $5.00. The MISSIONARY REVIEW OF THE WORLD may be had with *Everyland*, for $3.00, a saving of $1.00 on the combined subscription price. Send subscriptions promptly to Miss M. H. Leavis, West Medford, Mass., so as to secure the Christmas number for your boys and girls. Sample numbers will be out December first.

THREE CHRISTMAS PRESENTS IN ONE

Had you thought of giving THE MISSIONARY REVIEW OF THE WORLD as a Christmas Gift? It would accomplish more than one purpose.

First, you would give an indispensable missionary tool to some worker or pastor who needs to know the broad lines of missionary work of all denominations today.

Second, you would be giving a real gift in sending your subscription to THE REVIEW, which should have a larger subscription list and must depend upon its friends to extend its influence.

Third, you would be making a gift to missions. It would be impossible for any one to read THE REVIEW and not do more, pray more and give more for the cause of missions. Women are especially successful in this department of work. It would be easy in your missionary society to point out the valuable features of the REVIEW especially adapted to women, to show the great benefit of its use by pastors and teachers and to urge a club in your own church. It would not be difficult and would cost you nothing but a slight effort, while it might be the means of greatly increasing the interest and service of those who subscribe. Try it in your own society or in your church prayer-meeting and send a list as a Christmas gift to THE MISSIONARY REVIEW OF THE WORLD.

A CENTRAL COMMITTEE DINNER

The Central Committee on the United Study of Foreign Missions gave a dinner in New York City September 29th in honor of the guests from abroad who had come to attend the International Missionary Council at Lake Mohonk. The guests of honor included representatives interested in publishing missionary literature and in various other missionary educational plans. Mrs. Frank Mason North, of the Central Committee, made the address of welcome and there were speeches by Mr. Maclennan, Mr. Cogswell, of the Missionary Education Movement in North America, Dr. Lovell Murray, formerly of the Student Volunteer Movement, Miss Gollock and Mr. J. H. Oldham, editors of *The International Review of Missions*, and Colonel Sir Robert Williams of the Church Missionary Society. There were also representatives from France, Switzerland, Finland, Australia, Africa and Asia. Through this happy occasion the Central Committee hopes for closer cooperation with those in other countries who are attempting the same sort of work that this committee has done since it was organized in 1900.

THE FLORIDA SCHOOL OF MISSIONS

The winter "School of Missions" will be held in St. Petersburg, Fla., January 15 to 20, 1922. For further information, write to Mrs. G. W. Cooper, St. Petersburg, Fla.

NEWS FROM MANY LANDS

MISCELLANEOUS NEWS

Annual Week of Prayer

THE World's Evangelical Alliance announces the universal Week of Prayer for January 1-7, 1922. The topics outlined are as follows:

Sunday, January 1.
Topics and Texts suggested for sermons.
1. From whom to Learn. Luke xi. 1.
2. Cooperation. Matt. xviii. 19.
3. Faith. Mark xi. 24.
4. Conditions of Success. John xv. 7.
5. Persistence. Luke xviii. 1. (Read Luke xi. 5-13; Matt. xv. 21-28.)
6. Intercession. Eph. vi. 18. 1 Tim. ii. 1, 2.

Monday, January 2.
Thanksgiving and Confession.
Tuesday, January 3.
The Church Universal.
Wednesday, January 4.
Nations and Their Rulers.
Thursday, January 5.
Missions.
Friday, January 6.
Families, Educational Institutions and the Young.
Saturday, January 7.
Home Missions and the Jews.

Student "Drys" Form Federation

REPRESENTATIVES of the student bodies of twelve countries became signatories to a world-student federation against alcohol in a three-day conference held in August at Lausanne, Switzerland. The countries represented in the new federation are: Austria, Sweden, Switzerland, Esthonia, United States of America, Belgium, Germany, France, Great Britain, Holland, Bulgaria and Czecho-Slovakia. This conference was called by the provisional committee appointed in the summer of 1920 at Karlstad, Sweden, at a similar international meeting.

The gripping needs of a world sick of alcohol brought a union of spirit and feeling which put all national feelings into oblivion. The spirit of "Everybody's World" was strong upon the students, and makes the new organization more than a mere federation.

The name of the organization is "The World Student Federation Against Alcoholism"; the object "to create, propagate and deepen among the students of the higher institutions of learning in all countries, the study of the causes, effects and prevention of alcoholism"; the membership embraces all student societies in sympathy with the object; the officiary is to be chosen on a basis of personal abstinence from the use of beverage alcohol; meetings to be held once each two years; and an executive international committee to govern the affairs of the federation in the interim between the by-yearly meetings.

Jews Among World Nations

A CALIFORNIA daily newspaper recently had the following editorial on the survival of the Jews as a race and their possible future:

Notwithstanding all the vicissitudes of his history, the Jew impersonates the wonder of the ages as a people.

Other nations have been born, have risen to eminence, have passed away. Other peoples have been absorbed into conquering tribes and nations until little but tradition remains of their greatness.

But the Jew, notwithstanding his national life ended with the fall of Jerusalem in A. D. 70, regardless of the eighteen and a half centuries which have intervened, persists in comparative racial purity. To the student of history he remains the marvel of all time.

In the annals of the world's past, recorded or unrecorded, there is no instance of a national life, once disturbed, its heart shorn out, ever again able to resume its national existence or retain any homogeneity for a lengthy period of time. To this statement of fact the Jew may prove the exception. Upon the traditions of the past, in the land of his birth as a nation nearly 3,000 years ago, he is seeking to build anew.

Whether or not the attempt to again set up the Jewish state shall be a success or not, time will show. But regardless of the result, the Jew will still stand as the great problem of the ages among world nations.

Our Hope.

Jews' Missionary Spirit

THE Union of American Hebrew Congregations has successfully completed a campaign to raise $3,500,000 in ten years for the purpose of bringing about a revival of Judaism among Jews. Prominent Jews in all parts of the country have been enlisted in this effort in behalf of those who have drifted away from the faith of their fathers.

This movement is of interest as indicating a revival of missionary effort on the part of a religion which had ceased to be missionary. It may be that the effort will reveal to themselves the fundamental difference between the Jewish and the Christian message. Nothing is so likely to expose the weakness of a belief as to attempt to teach it.

Our Jewish Neighbors.

Christmas Gifts to Lepers

"IF you were a Leper what would you think and do?" This question is hard enough to answer, but what if you were a "home-sick" Leper? To be a Leper, plus homesickness, is a condition offering triple opportunity for an expression of Christian sympathy.

There are over 1,000 lepers in the United States alone, not counting those in the Philippines; and to many of those the ministry of holiday greetings would bring untold happiness.

At "Federal Hospital No. 66," a home is provided for lepers from at least twenty different states. All that medical skill can do in their behalf will be provided but they need the touch of human cheer and sympathy.

Would you like to add to their comforts by joining other friends in a Christmas shower in their behalf? If so, drop a card to W. M. Danner, American Secretary of the Mission to Lepers, 156 Fifth Avenue, New York, and ask what would be most acceptable, and when and where to send the gift.

As for the thousands of other unfortunate people living in the leper homes in many lands, they, too, would eagerly welcome holiday messages from friends in America. In these Oriental stations, however, it is well to make the holiday greeting of a very practical nature by sending such articles as soap, blankets and sandals, white bandages, medical supplies, food and clothing. If possible it is better to send money instead of the articles, for American dollars will buy much more on the ground and supplies can be bought at wholesale. Sandals, needed to keep the lepers' mutilated feet from contact with the bare ground, are from thirty to forty cents a pair. Double blankets bought in the native markets cost from two to four dollars. A blanket will warm the heart, as well as the body, of a leper all winter.

Send now for it takes time for the things to reach the stations. Offerings for the Lepers' Christmas are now being received and acknowledged by Fleming H. Revell, treasurer, The American Mission to Lepers, 156 Fifth Avenue. New York.

World Sunday School Leaders

AN informal luncheon in New York on October 20, presided over by Hon. John Wanamaker, president of the World's Sunday School Association, brought together Sunday-school leaders of America, Japan, Holland and Great Britain to hear reports on the progress of Sunday-school work in their various countries.

Baron Van Boetzelaer von Dubbeldam, of Holland, reported that Sunday-school work is growing in size and importance in the Netherlands. Thus far it has been confined to children, but it is expected that the movement to change the name to the "United Christian Education Movement," will enlist adults.

Bishop Usaki, of the Methodist Church in Tokyo, reported that since the recent World Sunday School Convention there has been a notice-

able growth in the Sunday-schools. The endorsement of leading Japanese, including the Empress, at the time of the Convention has led non-Christians of all classes to favor sending their children to the Sunday-school for religious education. Bishop Usaki is pastor of a church which has a model Sunday-school, including a large adult department.

Doctor Kozaki, formerly president of the Doshisha University, told the story of his conversion in a Christian Sunday-school, under the influence of the late Bishop Lambuth. His father was a Confucianist and his mother a Buddhist, but he did not in his youth receive any religious training except that in a Christian Sunday-school.

Mr. Newton Jones, a missionary of the British Sunday School Union, who is visiting America to conduct evangelistic meetings in the Sunday-schools, reported increased interest in the evangelistic work among children in Great Britain.

NORTH AMERICA

The Pan Presbyterian Council

THE Eleventh Council of the "Alliance of Reformed Churches holding the Presbyterian System" met in Pittsburgh, Pa., September 16 to 25. The president was the venerable Rev. William Park, D.D., of Belfast, Ireland and the five hundred delegates represented nearly 40,000,000 members or adherents of thirty-two branches of Presbyterian and Reformed Churches of America, the European continent, the British Isles and other lands. In North America there are 3,287,494 members of these churches; in the United Kingdom 1,654,219; in Europe 2,010,999, and in Asia, Africa, South America and Australia about 1,000,000 more. The last meeting of the Alliance was in 1913 in Aberdeen, Scotland, the war having interfered with holding the regular meeting four years ago.

The Council is not a representative, legislative body but is for conference and unity of spirit. A warm discussion on the subject of the "Lambeth Proposal" for the re-ordination by Anglican bishops of the non-conformist clergymen, led the Council to vote against the acceptance of any such plan. A committee of twelve, of which Prof. P. Carnegie Simpson, of Cambridge, England, is chairman, was appointed to draft an answer to the Lambeth proposals.

In the debate on church union there was a strong sentiment in favor of Christian unity, but decided opposition to any organic union comprising anything that involves a lowering of Biblical standards in faith, or an acknowledgment of the invalidity of non-conformist ordination and sacraments.

Methodist Gains on Foreign Field

A TOTAL of 697,436 native Christians make up the Christian community under the care of the Methodist Episcopal Church in various mission lands, according to reports for 1920 just received and compiled by the Board of Foreign Missions. This makes an increase of 60,042 Christians during the year 1920, compared with the previous twelve month period. The total baptisms—adults and children—were 59,088.

There was an increase of 566 Sunday-schools and 46,801 scholars during the year. On all mission fields the Methodist Board has 2,752 churches, an increase of 123. India and Burma are the most fruitful fields for evangelism. The Christian community there numbers 385,410.

The contributions of church members on the foreign field in 1920 amounted to $4,077,992, more than double that of 1919.

The Biblical Seminary

THE Bible Teachers Training School at 541 Lexington Avenue, New York, of which Dr. W. W. White is president, has changed its name to the "Biblical Seminary in New York." When founded in 1900 the

institution was called the "Bible Teachers College." Since the main work of the school is with graduate students preparing for the ministry, for mission fields and for religious education, it has long been felt that this name was misleading. The board of regents of the state has now granted the change of name, and the school will develop more fully its departments of theology and graduate study.

Baptist International Seminary

THE formal opening of the International Baptist Seminary at East Orange, N. J., took place on October 12. The dedicatory address was given by Dr. Charles L. White, of the Baptist Home Mission Society. An interesting feature of the program was the singing of psalms by eleven Russian students who are here to begin training for the ministry. These men were taken prisoners by the Germans early in the war, and remained in detention camps from three to four years.

This international seminary now consists of six departments—Czecho-Slovak, Italian, Hungarian, Polish, Roumanian and Russian.

Sympathy for Koreans

THE following resolutions were adopted at a meeting of the Woman's Interdenominational Missionary Union of the District of Columbia on October 8, 1921, and were sent to President Harding and to the Foreign Relations Committee of the United States Senate:

Resolved, That we are in sympathy with the people of Korea in their aspirations for the restoration of their independence; that we condemn the atrocities committed against the Christian Korean people, the evidence of which is so overwhelming as to call for open and vigorous protest from all Christian people.

Resolved, It is our conviction that the Korean situation should receive the attention of the International Conference in Washington.

The fourth annual School for Missionary Instruction was held in Washington under the auspices of this Union. An interesting feature of the school was the review of a Negro text-book by a prominent Negro woman of Washington.

An Unusual Celebration

NEW YORK City's East Side witnessed an unusual demonstration on September 20, the anniversary of the overthrow of the Pope's temporal power by General Cadorna. At that time the General sent into the city before his troops a goat cart bearing a Bible and a placard, stating that the Bible was the weapon which would destroy superstition. To celebrate this event a parade was formed, led by the pastor of the Jefferson Park Italian Methodist Church, and portions of Scripture in Italian were given out to ten thousand individuals.

Christian Advocate.

Jewish Evangelization

IN the evangelistic work for Jews in America, the Presbyterian Board of Home Missions employs thirteen workers, four ordained ministers and nine women missionaries, in five fields—Baltimore, Philadelphia, Newark, Brooklyn and Chicago. The great need in all of these fields is suitable buildings. Yet in spite of handicaps and Jewish opposition during the year 1921, twenty-one Jews and Jewesses confessed conversion and the workers report a number of inquirers at the present time. The following resolution was adopted by the Committee on Jewish Evangelization:

"That we continue to keep before ourselves as a committee the necessity of evangelistic work among the Jews, which from the first has been our aim, and that we express our desire that work for the Jews may as soon as possible be commenced in New York in some adequate way, as well as in other cities." The spiritual side of the work is especially emphasized by this committee.

Newspaper for Negroes

A FEW years ago the circulation of the *Chicago Defender,* a daily for American Negroes, was so small

that the entire output could be carried under the arm of its owner and publisher, Robert S. Abbott. At present the circulation is 175,000, and it is still growing. Mr. Abbott is a graduate of Hampton Institute and Kent College of Law in Chicago. The loyal support given the *Defender* by people of all classes is a tribute to his perseverance.

Canadian Mission Growth

THE Presbyterian Church in Canada has the largest number of representatives in its history in its eleven foreign mission fields, viz.: carrying on evangelistic, educational, medical, literary and industrial work. The number sent during 1921 totals 32, viz.: 11 ordained men, 10 wives and 11 unmarried women.

LATIN AMERICA

Y. M. C. A. Work in Porto Rico

IN San Juan, Porto Rico, the Young Men's Christian Association has 628 members. Last year more than 14,000 took advantage of the facilities for physical exercise; 2,046 attended the educational classes and nearly 300 men enjoyed the homelike comfort of the dormitories. The people of San Juan showed their appreciation by contributing over $5,000 toward the current expenses.

Students in Porto Rico

THE Union Evangelical Seminary of Porto Rico enrolled 150 students last year in its correspondence course, the first year this course was offered. The students registered from several South American countries, from Mexico, Cuba, Santo Domingo and California, as well as from Porto Rico.

The seminary closed its second year as a union institution last June, and graduated five students, two of whom are already in settled pastorates. Gospel teams have gone out to different sections of the island, under the direction of one of the professors.

New "Presbytery of the South"

A NEW presbytery was organized in Mexico last June by the Synod of Mexico. The boundaries coincide with the territory assigned the Southern Presbyterian Church in Mexico, and lies near the Pacific Ocean, in the southwestern section. It is a very fertile country, comprising about 52,000 square miles and more than 2,000,000 inhabitants. Six ordained Mexican ministers and three ruling elders were the charter members.

Migrant Missionary Service

CIGARETTE manufacturers in Mexico employ some one to read to the workers as they go through their daily round. An adaptation of this idea was urged at a recent conference on work for Spanish-speaking people in America. The plan consists of using a Ford truck containing moving picture machine, a baby organ and a camping equipment for the missionaries. The program, apart from the movies, would be educational and inspirational. One of the missionaries should be a reader, for it is impossible to give tracts to these people who cannot read. The missionaries can visit the various small groups on the ranches or farms for several evenings and then move on to the next point. This plan of open-air ministry is in some respects similar to the plan of Jesus when He ministered to the migrants in much the same climate of Palestine. It is hoped to send back to old Mexico these ambassadors in overalls to say that they have been befriended when across the border.

Christian Work.

CENTRAL AMERICA

Three in One in Central America

THE amalgamation of Guatemala, Honduras and Salvador into one republic has brought a new federation into existence in Latin America. The capital of this new republic is Tegucigalpa. Its population is about 4,000,000 and its area about 100,000 square miles. The federation was to

have included Costa Rica, but the national assembly of that nation rejected the proposal by one vote. Nicaragua was also invited into the combination, but there are certain differences of interpretation relative to the terms of the Bryan-Chamorro treaty touching the rights of the United States in the proposed Nicaraguan Canal that interfered. The champions of the Greater Central America movement hope that both of these nations will enter the federation ultimately. If that is done the boundary of the new republic will extend from the Mexican line on the north to the Panaman line on the south, and include everything except British Honduras. The organization of this new central government fulfils the aspirations of nearly a century and it is hoped that a new day has dawned for this section of the world.

Work for South American Indians

THE first three Protestant churches and a Bible School for training native evangelists have been established among the Guaranis in Paraguay by the Inland South America Mission. Also, the first three Protestant churches have been planted in northeast Argentina, and the first among the Indians in Brazil at Bananal. Medical work at each of these stations has been a means of salvation to many of the patients.

The great Indian district in the northwest Matto Grosso, Brazil, is still waiting for the Gospel. This territory contains numerous tribes scattered over an area of 800,000 square miles —equal to all of France, Spain, Norway, Sweden and Japan, or seven times the size of Great Britain.

Preparations are under way to open a station among the Bororo Indians before the beginning of the coming year.

National Sunday-school Convention in Brazil

THE Fifth National Sunday-school Convention of Brazil was held in the First Presbyterian Church of Rio de Janeiro. The convention in Brazil is considered by educational leaders to mark a new era in the development of Sunday-school work in that vast country, where the Bible has not been an open book. There is a growing consciousness on the part of evangelical leaders of all denominations of the supreme place which religious education through the Sunday-school must have in the life of the Christian Church, if the latter is to make progress against the tremendous forces which oppose it.

The statistics of Sunday-school work in Brazil presented at the World's Convention in Tokyo gave an enrolment of 57,000 officers, teachers and pupils in its 1,300 Sunday-schools, an increase of about 250 per cent during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of 138 registered delegates came together in Rio for this Fifth National Convention. The object was to consider the means for the greater development of the work. Among the delegates were 27 pastors, 34 superintendents, 44 teachers, 13 school secretaries and 20 pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church which seats nearly 1,000. The pastor is Rev. Alvaro dos Reis.

EUROPE

Mission Share Plan

THE Mission Share Plan of the Church Missionary Society aims to increase the opportunity for service of the workers at home. This plan encourages their acceptance of responsibility for supporting a definite share of work in the 550 stations on the foreign field. Anything that binds the home churches with a particular part of the field deepens the sense of partnership. The cost of

maintaining the stations is divided into shares of £5 each, and those at home by taking up one or more shares are more closely linked with the missionaries and the Society's general fund is assured.

Reform in Training of Ministers

THE students of New College, Edinburgh have addressed a memorandum to the Assembly's Foreign Mission Committee of the United Free Church of Scotland, on the supply and preparation of missionaries, pointing out that the present theological course is framed on the assumption that the students are going into the ministry at home. Missionaries taking the theological course receive no specialized instruction, and medical missionaries receive no theological training. They recommend that such subjects as hygiene, tropical diseases, etc., be introduced in the curriculum. They also recommend that Hebrew be optional except for those who intend to go as missionaries to the Jews. They recommend the teaching of missionary history, but omit the specialized study of church history. *Christian Express.*

Revival of Religion in Britain

A RENEWED interest in religion is evident from reports of Nonconformist churches in Great Britain. The Scottish Kirks have added more than 50,000 members, and the most encouraging fact about it is that unusually large numbers of young people are among them. Wesleyan Methodists for the first time in a decade are able to report an increase rather than a decline. English Methodists are showing enthusiasm for their religious enterprises, and moving toward union among branches of Methodism. Baptists have had an old-fashioned sweep of spiritual power in an eastern village, and a thousand persons have professed a change of heart. In a time when the churches have felt prolonged discouragement these evidences of religious awakening will strengthen their faith. *Congregationalist.*

Fifty Years of the McAll Mission

FIFTY years ago Robert W. McAll, an Englishman, began his ministry in France. The record of achievements of the McAll Mission is written in thousands of regenerated lives from the English Channel to the Italian border. In most of the larger cities of France there stand the Mission's establishments, nearly a million peasants have heard Christ's Message from the pulpits of chapel boats, and brotherhood centers have grown into strongholds from which spiritual influences have radiated into homes, schools, factories and farms.

Eight vacation colonies and an orphan home have been added recently to the equipment, to the untold physical and spiritual growth of the undernourished children of post-war France. A great campaign conducted by one of the most eloquent sons of the Mission, in joint direction with the Societe Centrale, is covering France, awakening churches to a formerly unknown service, under the grand, old Huguenot name, *La Cause.* Over one hundred students are preparing for special Christian work in the School for Young Evangelists. As the Director of the Mission has said:

"It is more and more evident that the present time is particularly favorable for evangelization, and that it is the duty of the McAll Mission to double its efforts to accomplish even better the holy task that God has given her." Fifty thousand dollars, $1,000 for each year of its history, the Mission is asking to be presented at the Jubilee commemoration in Paris next June.

Movement Toward Protestantism

THERE was a widespread observance in Czecho-Slovakia in June of the 300th anniversary of the execution of twenty-seven Protestant noblemen by Hapsburg Catholics. This took the form of a nation-wide denouncement of Rome for complicity

in the downfall of the Czech nation. Back of the political demonstration there is a spontaneous religious movement away from Rome, and Protestant leaders are bending every energy to meet the situation.

A theological seminary has been established in Prague and now has twenty students. Laymen are assisting the ministers by devoting their time to lecturing on Protestantism, expounding the Bible and preaching. Every minister is preaching in a half-dozen places and holding services in relays to accommodate the crowds. In at least twenty towns where Protestant constituencies of 5,000 or more each have sprung up in the last few months there is no church building available. Services must be held in rented halls, saloons, barns or out in the open air. The Czechs are essentially Protestant and from the days of Huss have never ceased to protest against Roman abuses.

MOSLEM LANDS

Christian Conference in Palestine

AT the Friends' Boys School at Ram Allah, Palestine, ten miles north of Jerusalem, from September 7 to 11 was held a Conference for the deepening of the spiritual life of the native mission workers of the country. It was the first conference of the kind held in the land, and the attendance and interest far surpassed expectations. The general subject was "Witnessing for Christ." Consideration was given to the best ways to witness among the native Christian population, to the Moslems and to the Jews. Those present were impressed that the great need of all classes was that there should be living witnesses throughout the land.

A. Edw. Kelsey.

Jewish Immigrants in Palestine.

THE Zionist Organization is now maintaining ninety-six schools and has under supervision thirty-two more schools. These schools have 12,740 pupils and 564 teachers. Eighty per cent of the Jewish children in Palestine are being educated in Hebrew schools, while the other 20 per cent attend either Jewish schools not supervised by the Zionists and in which Hebrew is not the language of instruction, or schools conducted by the missionary societies. The Zionists spent 103,000 English pounds during the past year on education, which amounts to nine pounds per capita. This is a very high rate of expenditure as compared with other countries. The parents are contributing less than 10 per cent of the budget.

At the end of September, 8,000 Jewish immigrants had settled in Palestine since the beginning of the year.

Christian Alliance Plans

THE Christian and Missionary Alliance has recently purchased a site for a boarding school in Palestine. A gift of $10,000 has been received for a Jewish mission building in Jerusalem. The mission at Hebron was reopened in September, although no resident missionary is available for it. The Alliance has partitioned the Trans-Jordan territory with the Church Missionary Society.

Education for Persian Women

THERE is in Persia an increasing desire for educated womanhood. Time was when parents were glad to be rid of little girls, and willingly sold them for two, three or five dollars. Today, there is an industrial boarding school, training 335 girls, and more than double the number are eager to be admitted. The graduates are filling positions of importance.

There are 4,600 Mohammedan girls being supported, their tuition being provided for by the Government, and some of them are making themselves of account in the East; but a thirst for education is not only an encouragement, it is also a menace, for if these women are educated and have

not the love of Christ in their hearts, they may prove a menace. Hundreds of French and Russian books are being translated, and are making atheists and agnostics. Christian teachers are greatly needed.

Mrs. H. C. Schuler.

INDIA

Manifesto on Church Union

THE following statement is an expression of Indian Christian opinion as to the union of the South Indian United Church and the Church of England in South India:

The fundamental unity of all believers in Christ is a truth that is fully acknowledged by and deeply rooted in the Indian Christian mind, and any movement intended to give expression to that unity cannot but meet with the general approval and support of Indian Christians. It is also felt that in the interests of the further progress of the Kingdom of God in this land, a full recognition of the unity and spiritual equality of the different denominations is highly necessary.

It has to be noted, however, that the negotiations that are being carried on to effect the union of the Churches proceed on the basis that the adoption of a uniform system of Church government is a condition precedent to such unity. This attitude does not faithfully reflect the Indian Christian mind. The vast majority of Indian Christian laymen and even clergymen feel that the existing denominational differences should not be allowed to hinder in any way a full realization of Christian fellowship, and would gladly welcome the immediate introduction of intercommunion, interchange of pulpits and intercelebration of the sacraments, notwithstanding the existence of these differences.

It is therefore desired that, in the interests of the free and natural development of the Indian Church, larger schemes of organizational unity should be deferred till independent Indian Christian opinion makes such a demand, and that attempts should be made or introduce intercommunion, interchange of pulpits and intercelebration without delay.

Making Christ Known at Miraj

DR. W. J. WANLESS, of the Miraj Hospital in South India, is sometimes asked by his patients: "Who was Jesus Christ?" He always replies: "He who built this hospital. He who is relieving you of your pain and freeing you of your disease. Because he is here, you are here. But for him these nurses, these medical helpers, the comforts of this hospital would not be at your disposal. He is worth knowing. He is worthy of your faith. Believe in him and accept him and you will find a two-fold life—the saving of body and soul."

The Continent.

Telugu Woman's Society

TELUGU Baptist women of South India organized a home mission society last April in Nellore. Nearly every mission station was represented. Since the jubilee of the American Baptist Women's Society was being celebrated this year, the Telugu women made a united effort to gather and present a thank-offering in appreciation of benefits received by the women of India. Many men gave in the name of their wives, school children contributed a share of garden profits and all contributed toward a final sum of 500 rupees—the Jubilee gift to the American Society.

Intemperance Among Gonds

THE Gonds, an aboriginal race in Central India, are almost entirely illiterate, with little or no desire to be otherwise. Coupled with this is their intemperance, which has reduced the race to the most abject condition.

Private distilling is strictly forbidden by the government, but the flower from which the Gond secretly distils his liquor grows in rich abundance, and the vessels needed are neither numerous nor costly, so that drunkenness has every opportunity to flourish. Beside their daily potations, a large quantity of liquor is an essential element in their religious rites. No festival can be held in the forest or village in honor of their deities, no birth, marriage, or death can take place in their families without an excessive indulgence in ardent spirits. Their acts of worship invariably end in intoxication. It would be an exaggeration to say that no Christian Gond drinks, yet it is certain that the great major-

ity are either total abstainers or drink but little, while the number of those who have failed to break away entirely from drunkenness is very small indeed.

Lepers and the Gospel

WITHOUT THE CAMP has the following story of a group of inmates in a leper asylum of India. These sufferers came to the superintendent, Rev. J. Noble Mackenzie, and said that inasmuch as they had benefited so much physically and spiritually by their stay in the asylum, and there were so many that needed help more than they now did, they wished to be allowed to go out for from four to six months to beg their food from place to place, while they proclaimed to those whom they met the good news of salvation through Christ. In this way those who could be admitted in their places for that time could get the same treatment for their bodies and their souls that had done so much for the others.

They were given certificates which would guarantee their readmission at a specified time, and all returned highly pleased with the success of their experiment. This summer a still larger number, fired with the same zeal, wished to go out in this way, and the usual certificates were granted until the asylum committee asked that no more be given, as there would not be enough men left to do the necessary housework and to care for the helpless ones.

CHINA

Brown University in Shanghai

A SCHOOL of Sociology in connection with the Yangtzepoo social center of Shanghai College is proposed by Brown University. The budget calls for $20,000 for permanent equipment and $8,200 for annual expenses. The plan contemplates a staff of one Brown professor, a Chinese associate trained in America, and assistants for instruction; a sociological library, a museum, a department of research, and a bureau of extension work.

Record of Christian Work.

Bible Students in Hunan

THE Hunan Bible Institute at Changsha, during the past year, had fifty-five men and twenty-six women students. These students have come from five provinces and eleven different missions. In addition to the local work of the school, there are 117 evangelists at work in nine different lands. It is hoped that a newly organized band, number 10, may begin work in the fall.

From the first of October, 1920, to the end of March, 1921, 120,935 homes were visited and the following number of books and tracts were given to those interested: 48,569 Testaments and Gospels, and 164,486 books compiled from the Scriptures with brief annotations, thus making a total of 213,055 books practically all Scripture. In addition to these, over 166,000 explanatory tracts were given with the books, and about 11,000 Gospel posters were pasted up in conspicuous places.

China's Millions.

Christian Perseverance

THE last report of the English Presbyterian Church mentions a little Christian community in Yungchum, which has had only an occasional visit from a native preacher, yet they meet together, read the Bible and hymns (they cannot sing) and pray. Last year their leader died, and this year his brother also died, but the sons are carrying on the work as best they can.

Gifts from Chinese

DING-HAE, a city of about 40,000 people, is a Baptist mission station in the Ningpo field. About three years ago, Baptists in West Virginia subscribed $23,000 for the development of the schools at Ding-hae, and this resulted in stirring the Chinese to undertake a local campaign for funds to supplement this. Chinese

citizens thus added $42,000, but still not satisfied, some representative business men proposed to devote the annual income of certain property, amounting to $15,000 a year, to the support of the school.

Hearing of what had been done at Ding-hae, some Chinese gentry at Ningpo proposed to cooperate with the Baptist mission in the support of school facilities of a high grade in Ningpo. They went so far as to inquire whether American missions would subscribe $250,000 Mexican, if an equal amount were provided in Ningpo, to equip a hospital, boys' academy and girls' school, under Christian auspices.

Episcopal Growth in Japan

THE Protestant Episcopal Church in Japan now has practically the same number of bishops and about half the number of clergy and communicants that the Church in the United States had a hundred years ago. It is definitely a working church. There are now 28,000 baptized persons, nearly 12,000 communicants and 145 native clergy. Among the buildings there are 127 churches, 84 mission halls and 70 boarding and day schools.

There was a marked increase in the contributions per capita from 1918 to 1920. This was $5, $5.50 and $9.

The Living Church.

Buddhist and Christian Education

BISHOP TUCKER of Kyoto points out that the Buddhists are giving their candidate priests a much more thorough scholastic training than Christians are giving to theological candidates in Japan. In addition to the men who study in these Buddhist universities and theological schools they are sending a large number of their men through the imperial universities.

A list of subjects taught in Buddhist institutions includes not only the study of the history, literature and philosophy of Japan and other Oriental nations, but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, and biology.

Bishop Tucker believes that the Christian Church in Japan should also send picked men to the Imperial University as a regular part of the educational program.

The Living Church.

Seeking Wealth in Osaka

"Thousands of Osaka devotees throng shrine seeking wealth. Pilgrims break holes in wall so that Ebisu may hear shouts of worship and bring them fortune during year."

Such were the headlines in a Japanese newspaper. The information followed that 70,000 devotees called on the god before noon on January 10, imploring him to bring them riches during the coming year, while even a larger number went to the main shrine of Ebisu in the rich industrial section of Osaka.

Swarms of people brought wooden mallets, to break small holes in the wooden walls of the shrine. To these holes they put their mouth and shouted: "*Ebisu, mairimashita* (Ebisu, I have come to worship you)," for Ebisu is a slightly deaf god, and cannot hear the low mutterings deep in the throat which are used before the shrines of other gods.

C. M. S. Bulletin.

Reaching Korean Villages

A TERRITORIAL division of responsibility among Presbyterians and Methodists, North and South, in Korea was agreed upon early in the history of the Mission. The central section was assigned to the Southern Methodist Church and they have recently published a survey of their field. Outside the cities they have a rural population of 1,108,000 people, living in 2,003 villages. In 1919 Christian groups were organized in 225 of these villages, but only 29 of these had schools.

Centenary efforts in 1920 resulted in 8,000 new believers being added to the Church. Korean missionaries and native workers go from village to village, making known the Gospel message.

Atheism in Schools

A MISSIONARY of the Southern Presbyterian Church, writing from Kwangju, Korea, says that atheism and gross materialism are the basis of the teaching in the public schools in Korea, under Japanese control. In its course on morals, the public school system directs all its energies against Christianity. The writer gives the following incidents:

"A few days ago while out preaching with my helper we stopped to speak to a young man who is a student in the public school for Koreans. The conversation was brought to an abrupt halt by the young man's supercilious remark, 'Why should I believe in God? There is no God.' When asked if he did not realize that he had a soul, he replied, 'I have a mind and my mind is the only God I know.' My helper then proceeded to bale out the shallow learning, the few parroted phrases he had acquired, and the boy became so confused that he said, 'I cannot talk any more now, I will have to ask my teacher about such things.' So we left him, a pitiful example of the type of education given in the public schools of Korea today. He is but one of thousands, whose agnosticism bears the glaring stamp, 'Made in Japan.'"

Christian Observer.

AFRICA

Africans in Congress

THE Pan-African Congress which met recently in London and on the Continent was significant in that its members were professors, barristers, journalists, medical men and ministers, some of whom are the products of mission work. The promise of unity and cooperation in aim and action which such a gathering furnishes is most encouraging. With its rapid development, the black race is gaining in determination to assert itself, and future results will depend upon proper leadership.

United Free Church Record.

Queen of Nalolo Converted

MISSIONARIES in Zambesi are rejoicing in the conversion of Mokwaé, queen of Nalolo and sister of the late King Lewanika. In January the queen asked some of the missionaries to come to the royal house, saying:

"For a long time I have said to myself that I ought to follow Ishee [her husband] in the way of God, and I have decided to follow him."

When asked what had brought her to this decision she said that it was hearing M. Coillard tell them to turn to God, Creator of men. On Sunday, February 20, she made her profession of faith in church, and at the close of service she rose and said, with deep emotion:

"I believe! I belong to God! I belong to the Kingdom! May God pardon my sins; they are numerous, and great! All of you, believe!"

The missionary in charge of the service then urged Queen Mokwaé's subjects to continue to honor her, and serve her even more faithfully, after which the church members stood and sang the hymn: "Sing heavenly angels, it's a day of joy."

Record of Christian Work.

Persecution in Nigeria

CHRISTIANS in Nigeria have suffered persecution from time to time, but never so severely as during the past year, when the heathen drove them from their houses, forbade them to buy in the market, and practically organized a boycott. The festival of the idol Odo is observed annually in the Awka district, and heathen parents flogged their sons and daughters if they would not renounce their Christian faith and join in the worship of Odo. It seems that the heathen chiefs of some of these towns are

doing their utmost to banish Christianity from their midst. An African pastor goes from place to place, encouraging and caring for these sorely tried converts.

New Mission for Tsi-mi-hety Tribe

THE London Missionary Society plans to establish a new station in the northern part of Madagascar among the Tsi-mi-hety tribe—a name meaning "those who do not cut their hair." Contrary to an almost universal custom of the Malagasy, they do not shave their heads as a sign of mourning for the death of a chief. This tribe is said to approach more nearly to Europeans, in appearance and mentality, than most other Malagasy. It is possible that they have a distinct European strain from the presence of English and French pirates in Madagascar during the 17th century. The tribe numbers about 45,000. Like all heathen Malagasy their custom has been to kill children born on the first day of the unlucky month, Alakaosy, and also those born on Wednesday of each week.

The deputation sent by the L. M. S. report this people as "intelligent, robust and aggressive." It is hoped that the new station will be opened within a year, with headquarters at the chief town, Màndritsàra.

L. M. S. Chronicle.

Flourishing Mission School

THE Duke Town Boys' School near Calabar, West Africa, is one of the largest of its kind on the mission field. The number on the roll varies from 1,200 to 1,500, but the buildings are adequate and the staff is well organized, so that there is no impression of crowding. Mr. Hart, the headmaster, is a Jamaican, and began the school eighteen years ago with a small number of boys. The remarkable progress of the school is largely due to him.

Teaching is given in English because of the great variety of languages spoken by the boys.

ISLANDS OF THE PACIFIC

Church Union at the Antipodes

CHURCH union is making headway in New Zealand. Presbyterians and Congregationalists are negotiating for union, and Episcopalians are conciliatory. A New Zealand newspaper recommends a Federated Council for the whole of the Dominion.

In Tasmania a meeting of Anglican and Free Church ministers has been held with a prospect of a cooperative organization.

Devil Worshipers in Borneo

A CURIOUS tribe of people, the Dusuns, occupy a section of British North Borneo, and are absorbed in devil worship. A missionary says of them:

"Their religion consists of pacifying the devil. Priestesses speak an odd tongue not to be understood; devils are kept in jars, urns, hollow trees, etc., and sacrifices are made to them. These women priests maintain that they see them and can converse with them. The devils only eat 'the Spirit' of the offerings, and Madam Priestess the 'body.'

"The Dusuns believe in a 'God' who has two others to help him (a wife and a son), life after death with punishment or reward, and immortality of the soul."

Catholic Missions.

OBITUARY

Mrs. Underwood, of Korea

ON October 29th, Lillias Horton Underwood, widow of the late Dr. Horace G. Underwood, of Korea, died in the city of Seoul. Mrs. Underwood was one of the first Protestant missionaries to enter Korea. She went out as a medical missionary, in 1888, under the Presbyterian Board of Foreign Missions. She was for some years physician to the Queen, and, after her marriage to Dr. Underwood, continued her medical work.

Mrs. Underwood is the author of "Life of Horace G. Underwood."

THE MISSIONARY LIBRARY

History of the William Taylor Self-Supporting Missions in South America. By Goodsil F. Arms. Illustrated. 263 pp. New York, Cincinnati. Methodist Book Concern. $2 net. 1921.

"William Taylor—Ambassador of Christ to Five Continents" was a "Flaming Torch" and an inspirer of men, especially if they were already Christians. This volume shows the Methodist hero in South America, where he had difficulties and limitations placed upon him that he did not meet in Africa, India or Australia.

How he met these obstacles in South America we learn from these chapters. Having previously been wonderfully blessed in his ministrations in the three lands just mentioned, Bishop Taylor did not, Alexander-like, *weep* for more worlds to conquer; he simply stepped forth to do his part to win South America for evangelical Christianity. From Panama he proceeded southward and left behind him along South America's western coast a line of self-supporting schools which were intended to become centers of Christian life and knowledge. His *pou sto* was the place where he could find a group of foreigners who desired some place where their children could be educated and properly cared for; his deeper desire was to make these schools the nuclei for future churches, and to supply object-lessons in godly living. When he had aroused the necessary interest, he signed contracts to supply proper teachers. In less than seven months he returned to the States in search of the force to meet his contracts in seven such centers. He had also aroused sufficient interest in seven Latin American cities to call for preachers—a remarkable six months' work under very difficult conditions. In two months more, five men and as many women sailed under the care of their Transit and Building Fund Society, to be followed later and during the years by many others.

This strategic work of winning persons of standing through their children was likewise about the only way in which self-support could have been expected. A fine group of schools of higher grade for girls and others for boys and young men had been fully and permanently established, when in 1903, various circumstances led the Methodist Board to undertake their support and care.

The volume is made less interesting by the very fact that, like the Mission itself, self-support calls for frequent references to the material side of maintaining the Mission's financial existence. When the author turns from the financial to the educational and evangelistic sides of the enterprise the wheels are apt to be creaking, with too little mention of the spirit within the wheels. Bishop Taylor was not himself much in evidence, so that the book is leagues apart from the account of the same man when he was the Flaming Torch of South Africa. A book on the spiritual aspects of Methodist work in South America needs to be written by Bishop Oldham, perhaps.

The Christian Movement in Japan, Korea and Formosa. A Year Book of Christian Work. Nineteenth Annual Issue. Robert Cornell Armstrong, editor. IV, 426, clxviii pp. $2.00 Federation of Christian Missions, Tokyo, Japan. Missionary Education Movement, New York, 1921.

Where else can the reader find packed into 600 pages such a mass of material illuminating the conditions of last year in Japan, the rising Power of the Far East? With the help of many collaborators, Doctor Armstrong has produced a volume

which excels in many respects any of the preceding issues of a most important work. It is the Christian "Statesman's Year Book" of Japan. Unlike the British Year Book, however, the material in this volume is not repeated year after year, but we have here a wholly fresh, interesting and reliable mass of data concerning the Kingdom of God, as well as that relating to Japan and its dependencies.

Among the noteworthy contributions by able specialists are the editor's general review of the year 1920; the chronicle of important events in contemporary history; Doctor Murray's helpful article upon preparation for missionary work in Japan; two inspiring accounts of the Eighth World's Sunday-school Convention of last October; a general discussion of educational work during the year, including work for Japanese young men and women; Doctor Mackenzie's comprehensive and exceedingly satisfactory setting forth of the Japanese Church, unequalled in any other twenty pages known to the reviewer; wonderful leaves from the lives of eminent Japanese Christians, as recorded by Doctor Umbreit's visualizing pen; the chapters upon economic and sociologic activities, sure to attract business men and all interested in sociology; reports of organizations carrying on every variety of mission work, suited for those speaking upon such organizations in the church prayer-meetings; tributes to the lives and labors of those who entered into their heavenly service last year; pages from the growth of the Kingdom in Formosa, practically an unknown field to all in America, except Canadian Presbyterians; a hundred pages of live information from Korea, the martyr land of progress and inspiration.

The appendices and directories which conclude the volume are indispensable for Far Eastern missionaries, and valuable for American specialists. Much of this valuable and informing material is equal to the very best and most interesting articles in the MISSIONARY REVIEW OF THE WORLD.

NEW BOOKS ON MISSIONS

Rural Social Organization. By Edwin L. Earp. 12mo. 144 pp. $1.00. The Abingdon Press, New York, 1921.

The Church and the Immigrant. By Georgia E. Harkness. 12mo. 110 pp. $1.00. George H. Doran Company, New York, 1921.

Foreigners or Friends. A Hand-book. 12mo. 263 pp. Department of Missions, Protestant Episcopal Church, 281 Fourth Avenue, New York. 1921.

Sunday School Builders. By John M. Somerndike. 12mo. 152 pp. The Westminster Press, Philadelphia, Pa. 1921.

The Father and His Boy. By T. W. Galloway. 16mo. 99 pp. $1.00. Association Press, New York, 1921.

Hand-book of Social Resources of the United States. 8vo. 300 pp. $1.00. American Red Cross. 1921.

An Introduction to Missionary Service. By G. A. Gollock. 12mo. 164 pp. 3s 6d. Oxford University Press. 1921.

Training World Christians. By Gilbert Loveland. $1.25 net. Methodist Book Concern, New York and Cincinnati. 1921.

The Primacy of the Missionary and Other Addresses. By Archibald McLean. 329 pp. $2.50. Christian Board of Publication, St. Louis, Mo. 1920.

The Jews of Eastern Europe. By J. H. Adeney. 12mo. 94 pp. $1.40. The Macmillan Company, New York, 1921.

The Hebrew-Christian Messiah. By A. Lukyn Williams. Society for the Promotion of Christian Knowledge, London. 1921.

People of Other Lands. By Edith A. How. Ill. 92 pp. $0.40. The Macmillan Company, New York. 1921.

Chief Men Among the Brethren. By Hy Pickering. 16mo. 240 pp. 3s 6d. Pickering & Inglis, London. 1921.

Paul's Letters. No. 3. By D. J. Burrell. 12mo. 167 pp. $1.25. $3.25 for set of three. American Tract Society. 1921.

William M. Morrison. T. C. Vinson. 12mo. 201 pp. $0.75. Presbyterian Committee of Publication, Richmond, Va. 1921.

The Story of a Mashonaland Boy. Told by Himself. Pamphlet. 12mo. 23 pp. $0.15. The Macmillan Company, New York. 1921.

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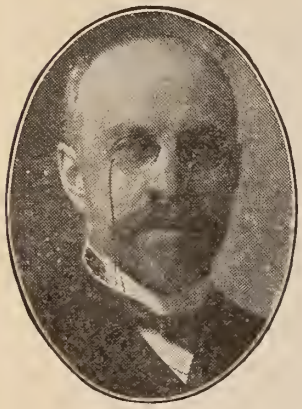

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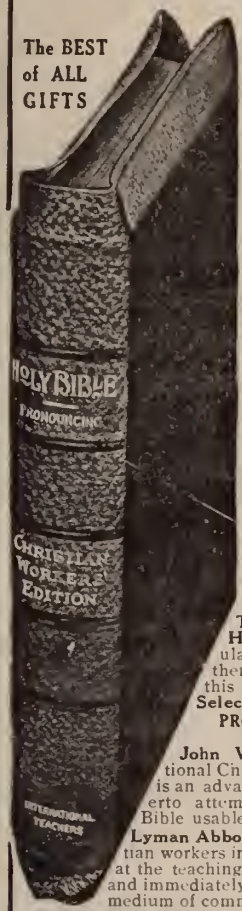

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